



# *THE CHRISTIAN CENTURY.*

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Number 20

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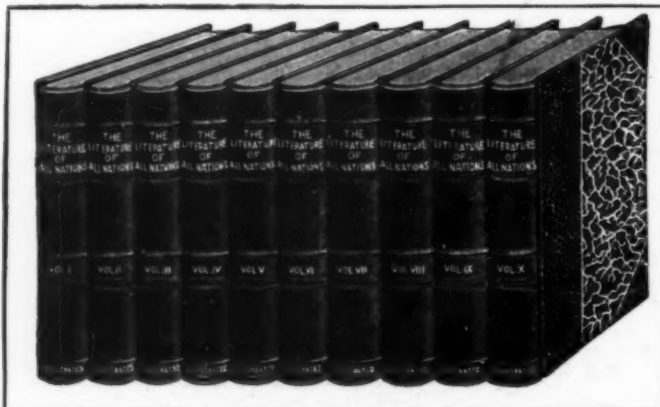
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# The Christian Century

Volume XX.

Chicago, Ill., May 14, 1903.

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## EDITORIAL

### IMMORAL JOURNALISM.

We regret the necessity of calling the attention of our readers to the course of the *Christian Standard* against the Berkeley Bible Seminary, a young and struggling Bible school under the direction of men of true and tried Christian character upon the Pacific coast. We have received a number of communications from the best men on the coast, which we withheld from publication, hoping the *Christian Standard* would see its folly and acknowledge its error in precipitating an uncalled-for controversy. It is evident, however, that the *Christian Standard* has deliberately chosen a course which violates every principle of journalistic honor and which, if continued, will bring our entire brotherhood into disgrace before the Christian world. Such journalism is not only irresponsible, it is immoral.

It is immoral because the misrepresentations furnished the editor of the *Christian Standard* and upon which misrepresentations he has based his misleading attacks upon a Christian institution have been furnished him by immoral men. The man whom the *Standard* uses as a witness against the Berkeley Bible Seminary was expelled from the Woodland church on the charge of gross immorality and his certificate to teach in the public school was revoked for similar reasons.

The course of the *Christian Standard* in rushing into print with damaging reports furnished by irresponsible and immoral persons without due investigation is not only bad journalism, it is immoral journalism. The editor of the *Standard* knows he can never recall the injury he has done to the Berkeley Bible Seminary and the disgrace he has brought upon our cause by sowing the Pacific coast with copies of the *Standard* full of misleading reports.

Such journalism not only injures the men and the institutions misrepresented, but does a double injury to our entire brotherhood. Probably the greatest injury is done to the readers of the journal who trust its management to be fair and honorable. It makes them suspicious of their brethren and dims their spiritual vision. Second only to this, however, is the disgrace brought upon the brotherhood pleading for Christian union. Such immoral journalism injures every other journal in our brotherhood and injures the entire brotherhood in the eyes of the Christian world. The reply of Berkeley Bible Seminary to the *Christian Standard* uncovers an ugly sore. The *Standard* and not the Berkeley Bible Seminary is on trial. The *Standard's* policy will compel it to publish this reply or stand perjured in the eyes of its readers. The publication of the reply will shock our brotherhood and make our religious neighbors blush with shame for us. Such journalism is both suicidal and immoral.

### CHRONICLER'S DESK.

What is a revival of religion? What are the causes and influences that bring about the spiritual states and results which, in religious phrase, we call revivals? In regard to the latter question there are two extreme views, which, alike, are fraught with mischief and danger. There are those on the one hand who hold that revivals are mere paroxysms of enthusiasm, shallow sensations, "gotten up" by the definite application of known and visible influences; that they are clever manipulations of religious conjurors and that therefore they are in no proper sense divine; that, being mere enthusiasms, they can have no basis in philosophy; that they do not stand in sound thought and knowledge; that they run to mere feeling and end in vapid sentiment or emotional intoxication; that the community is driven up like the sea by a strong wind into waves; that it subsides when the wind lags; that the apparent benefits pass away and things settle down as they were before—only more so. In this age of rationalism and cold intellectualism such opinions are often held and frequently expressed.

The other extreme is where men look upon revivals of religion as almost the only proper method or instrumentality of spreading the Gospel. The ordinary agencies of the church are too tame, and they long for the rousing enthusiasm and fervor of the great meeting as the epicure longs for his viands. As extra stimulants are necessary to keep the nerves of some men in tune, so the extraordinary stimulation of revivalistic influences are required to sustain the spiritual pulse in running order. Very largely these men think of revivals after the pattern of some in which they themselves have been engaged—in which they themselves have been powerfully wrought upon. They think not only that this is almost the only really useful method for churches to employ, but that in employing it they should fall into the same type, having the same results, which they remember. They tell us that revivals are from the Lord just about as the manna was that fell down from the clouds in the wilderness. Sunday schools, Bible classes, prayer meetings, ordinary evangelistic services and all the common appliances of church work have in them a large human element, but if you say "revivals to," "hands off, thou blasphemer!" they cry, "revivals are from the Lord!" Of course Everything good is from the Lord. Let me say just here that I regard revivals as much provided for in human nature and in human society as any other product of Christianity or civilization. Because they flow from the application of known causes acting on the principles of natural law, that takes nothing whatever from their sacredness or their divinity. If I preach the law of God to the minds of men, and they receive the truth that I preach according to the law of their understanding, is it any the less divine truth because they receive it through the operations of natural law? Does that circumstance divest it of any excellence whatever? If I lay out the truth of God to the consciences of men and they apprehend it and receive it according to the law of the conscience, is it any the less God's truth because apprehended by natural methods? If



I preach the love of Christ Jesus and the fellowship that exists between man and man, and this truth is received by the understanding and appreciated by the affections according to the law of the mind that God has given to men, is it any the less sacred or divine because received in conjunction and through the instrumentality of natural causes. In order that a thing should be divine is it necessary that it should be thrown down out of heaven as it were upon men outside of organization and outside of the activity of their own natures? This view has largely prevailed in ignorant times, but it cannot prevail in intelligent times. Because these states which we call "revivals" are produced by the operation of natural causes—as well as supernatural influences—and because we know how to put these causes into operation, are revivals any the less the Lord's work? Are they less the fruit of the Spirit? Certainly not. Ah, but you say these concerns are "gotten up," they are manifested by shrewd men who know their business. Well, Christianity was "gotten up," too. Civilization was "gotten up." Business is "gotten up." Everything worth having is produced in this way. Do you despise a product because you know the machinery that produced it? Do you despise a man's intelligence because you can say, "He went to the primary school, to the academy, to the high school, to the college, to the university, and it was produced by this machinery"? Is there any harm in using proper means to produce certain results?

Now there are three elements in what we call a "revival of religion," two of which are obvious, the other of which is not. The first is an intensity of moral and social feeling. It is moral and social feeling at a high degree of heat or fervor. It is the mind brought into tune with spiritual harmonies. The second is emotion and moral sentiment at a high degree of fervor among a great many consenting minds. It is the action of a whole community. It is their concurrent feelings in regard to things of the unseen and eternal world. It is collective enthusiasm brought to bear as a spiritual magnetic influence on the world. This is the term that we can understand. The other is, that when the minds of men are exercised in this way, when churches, or communities or both are brought together by an intense fervor which is common to many on themes that relate to the highest moral truths, their minds lie open to divine influences in ways which are not usual at other times. In other words the mind and heart are more susceptible to divine impressions to serious and lasting convictions than under ordinary circumstances.

You say that the sun, in a given field, shines just the same through a summer or a series of summers; but if you let the grass grow, and let the turf-bound soil lie untouched there is only so much of the sunshine available and useful; but if you plow, if you dig, if you turn into ridges the earth, and expose it to the light, there is no change in its quality, but you have produced a condition of the soil in which it appropriates five times as much of the sun's light as it did before. Now there are conditions in which the human mind, with the spirit of God shining down upon it is impervious to it—won't admit it; and there are other conditions in which the human mind with the Divine Soul shining upon it, is operative and is quickened into life; and when you bring men and women together in churches, into the same general sphere of truth, and bring them to consent in themselves to that truth, and bring them to a common fervor, then there is a power, sent down from on high and given to the

truth such as we do not see at other times; and this I understand to be in the broadest terms the philosophy of revivals of religion.

## GLANCE AT THE GLOBE.

Playing cards and liquors are henceforth prohibited from use on the Pennsylvania Railroad passenger trains.

The management of the Lackawanna Railroad has decided to gradually supersede the telegraph with the telephone in the operation of trains.

London—A dispatch to the Morning Leader from Sofia describes a battle between Turks and insurgents at Logodasch. The Turks were defeated with a loss of six officers and 200 men killed.

Marseilles—President Loubet arrived here to-day from Paris on his way to Algeria. His reception was marred by a fight between a group of socialist agitators and a number of adherents of the army.

Claude Vantyne of the University of Pennsylvania, will be appointed to succeed Andrew McLaughlin in the chair of history at the University of Michigan. Mr. McLaughlin goes to Carnegie University.

Engagement of \$500,000 gold at New York for shipment to Buenos Ayres, making total of \$1,500,000 within ten days, \$500,000 of which went to Europe direct; South American shipments made on orders from Europe.

Plans for organization of the Chicago council of the National Civic Federation are perfected, its aim being to promote arbitration and conciliation. Senator Hanna warmly extols union labor and advises that captains of industry try to elevate labor.

Austin, Tex.—Advices were received here a few days ago from cities in Mexico saying that the candidacy of President Porfirio Diaz for re-election was proclaimed throughout that country at the Cinco De Mayo celebrations held to-day. The election will be held the third Sunday in June.

Indianapolis—Rev. James Stafford, pastor of the Cumberland Presbyterian Church at Hazleton, Gibson County, several months ago perfected a stopper to make bottles non-refillable, and secured letters patent on his device. It is said that a distiller of Lexington, Ky., has offered him \$1,000,000 for his invention, conditioned that it is a success.

Kieff, European Russia.—Thousands of poor Jews have fled from this city because of reports that an anti-Semite crusade is imminent. The richer Jews have left their houses and sought refuge in the hotels. In order to allay the excitement troops are patrolling the streets and walls are placarded with notifications that assemblages are prohibited and that the military will use their weapons unsparingly in case of necessity.

Washington—Secretary Hay is understood to have included in the negotiation of the American-Chinese commercial treaty now pending a stipulation that Peking, the capital of the Chinese Empire, be made an open port. To open Peking will be difficult on account of the opposition of the Chinese government itself, for the city for thousands of years has been preserved from the leveling advance of foreign commerce.

Recently John Getegg, an employe at the navy yard, was struck in the face by a piece of flying metal. A surgeon was called and the foreign substance removed, or so it was thought. But yesterday it was noticed that some of the metal was still in the wound. Master Electrician Petrie got interested in the case and rigged up a magnet capable of lifting 500 pounds. The magnet was held over Getegg's face and the current turned on. In an instant the offending piece of metal flew from the wound and attached itself to the magnet, thus demonstrating a new method of applying electricity in surgical operations.

Rev. Dr. W. Douglas Mackenzie, who has accepted the presidency of Hartford Theological Seminary, is the present pastor of the New England Congregational church and a professor in the Chicago Theological Seminary. He is one of the foremost scholars in his church. Born in Africa of missionary parents, he was educated in Scotland, and is a graduate of Edinburgh University. He subsequently served as pastor in the Scotch capital, and in 1895 came to this city as a faculty member of the Chicago Seminary. Five years ago he accepted the pastorate of the New England Church in Dearborn avenue, a post he has since occupied.



## CONTRIBUTED

### HEROISM IN THE HOME FIELD.

GEO. L. SNIVELY.

I recently enjoyed a day's companionship with a preacher in his humble home in the far West. He is a man of sterling natural ability and Christian character. His past is full of activity and adventure and has been largely spent on the great divide between the surgings of Atlantic and Pacific populations. The howl of the wolf, the panther's cry, the mountain storm, the gambler's oath, the alien's lament, the defeated soldier of fortune's sigh are familiar music to his ear. He has conveyed wounded desperadoes hundreds of miles through snows to surgeons and sledged home through the mud; has warmed his house with firewood cut with his own hands on the mountain side; has gone far up into the diggings to pray with the dying miner and write his farewells to far-away friends; has helped dig graves for the dead in lonely valleys and send widows and orphans back to their Eastern homes; has gone for weeks without looking into other Christian faces than those about his own fireside; in the gloamng following a hard day's toil has consulted with his wife as to the most nourishment that could be secured for a dime, because there was no more money to purchase food; has been constrained to enter better fields, but was led to the divide by a heroic sense of its being his duty to guard the frontiers of our Christian heritage till reinforcements came.

While recounting these experiences, not in the martyr spirit, but simply to relate what others must do to hold pioneer fields against the coming of the kingdom, tears were streaming down the face of his brave wife at the memory of those days and years of suffering for the cause of Christ—sufferings including separation from home and friends, lack of home comforts, books, food, sympathy—the lack of all things for Christ's sake. Neither complained, but accounted the loss of all these things as a light sacrifice that Christ might be glorified.

I make no invidious comparisons between this Western hero and the missionary on the foreign field. Each has his own cross, but the foreign evangel has the assurance of financial support and a modest competency for old age if shared till the time for honorable mustering out arrives; his ministry is invested with a halo of sacred romance; the most desirable pastorates await him if he returns to the home land. The receipts of my host would not equal those of a day laborer. Around him were rolling the tidal waves of Eastern emigration. Disciples of culture are fast peopling the village where he faithfully preaches the old Gospel. He had few books and little time to cultivate the refinements of manner and speech, and now, when recruits are coming to the church, he found his ministry unacceptable to those who should have been his helpers, and he was made aware that his resignation would be acceptable to the congregation, that a more eloquent brother might be called to the pulpit. Could there be a deeper wound? And yet there was no bitterness in his heart. In Christ-like meekness he was waiting to welcome his successor before going into another waste to make it, too, rejoice in the Gospel and bloom with

its life. Doubtless on the roster containing his name our secretary could write the names of others equally worthy.

Recalling this to-day, I feel justified that in saying that among all the martyrs who shall adorn the kingdom triumphant none shall outshine our modern American home missionary, who, in West or East, the obscurity of new settlements or of mighty cities, on pitiable salaries, without heralding trumpets or any of the blazonry of public romance, without hope of earthly reward or church renown, are faithfully preaching the Gospel, baptizing penitent sinners and raising the fallen up into newness of life with Christ.

St. Louis, Mo.

### AMOS AND HIS TIMES.

I. J. CAHILL.

The book of Amos, like the life of Amos, is stern. Justice and rigorous righteousness are his basal thoughts. His was no spirit of compromise. He offered no honeyed words. Yet, he was skilled in his manner of presenting his message. In the first two chapters he pronounces doom on seven nations, Edom, Damascus, Gaza, Tyre, Ammon, Moab, Judah, all of which would no doubt be welcome to his hearers. But in pronouncing their doom he arraigns them for misdeeds and as a sort of eye-opener deals with principles of right which should characterize nations. So the way is prepared for his finally bringing directly home to them the sins of their own people as well. Stern and strong is his arraignment. They have sold the righteous for silver and the needy for a pair of shoes; they pant after the dust of the earth on the head of the poor and turn aside the way of the meek. They are licentious and sacrilegious and gluttonous.

"Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks." Yet God brought up the Israelites from Egypt to supersede a race like that.

Amos does not at all feed their vanity with the assurance that their being the special children of God would insure their safety regardless of their character. On the contrary he grasps the principle of the Christ that where much is given there much will be required. "You only have I known of all the families of the earth; therefore I will visit upon you all your iniquities." And these iniquities have been great; aggravated by the fact that they had been the chosen of God, led out of Egypt with his mighty hand and stretched out arm; and further aggravated because they had not been without warning from time to time. He had given them cleanness of teeth and want of bread in all their cities, yet had they not returned to him. He had withheld the rain and yet had they not returned unto him. He had smitten them with blasting and mildew, he had sent the pestilence among them like Egypt, he had overturned some among them like Sodom and Gomorrah, yet had they not returned unto him.

It is interesting to note in the midst of this stern passing of sentence upon the guilty nation, first, that Amos is the first to predict the destruction of Israel, as he is the first to produce written prophecy. Again, his monotheism stands out as a more perfect and complete conception of the one God than even the conception of those who were yet faithful to Jehovah and guiltless of following strange gods.

Amos believed in Jehovah as the God of the whole earth. He was not simply the God of this one nation

as other nations had their own gods. He was the ruler of the nations of the earth. The doom of the nations in the first two chapters bears witness that Amos sees the nations, even the heathen nations, as answerable to Jehovah of hosts for their conduct.

He controls and rules human history.

Likewise he has dominion over nature. It is by him that drouth and famine and blasting and mildew and plagues come, for he is the sovereign over nature.

His conception of the relation sustained between Jehovah and Israel is an important part of his message. They are his peculiar people, his chosen, but the bond is not necessarily permanent. He more than hints that God could have used the splendidly formed Amorites to work out his purpose. That in overturning them in favor of Israel he destroyed a magnificent specimen of physical man and an engine of great possibilities of usefulness. As for Israel as she is, there shall be sore affliction. They shall be pressed as a cart presses that is full of sheaves. "The virgin of Israel is fallen—she shall no more rise." "The city that went forth a thousand shall have a hundred left; the city that went forth a hundred shall have ten left to the house of Israel." "For as much as ye trample upon the poor, ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine thereof."

Wailing shall be in the streets and they shall say, Alas! alas!

In the false security of the divine election they trusted. But Israel's election, like our own, was not to salvation, but to service. Unconscious of this, they were wont to look forward to a great day of the Lord that would right all things. They had only to wait for that day. But Amos rudely shattered this hope also. "Woe unto you that desire the day of the Lord. Wherefore would you have the day of the Lord? It is darkness and not light. As if a man did flee from a lion and a bear met him; or went into a house and leaned his hand on the wall and a serpent bit him." Little comfort was there to Israel in hoping to escape from her troubles by the day of the Lord. These troubles were but to warn her that her ways were displeasing to Jehovah. It was her opportunity to escape judgment. If she were fair and lovely and faithful to the Lord the day of the Lord would indeed be a great day. If she persisted in evil these little troubles would prove to be but the mutterings that would precede the great and dreadful thunders of judgment.

Cleanness of teeth had been sent and lack of bread; blight and mildew had followed; locusts had devoured the harvests; finally even the plague like unto that which had been visited on Egypt in the slaying of the first born was sent unto them, but even this did not awaken their consciences to the thought that they had come to the position formerly occupied by Egypt and were no longer to be the specially chosen people of God. Their sins called for judgment just as the same sins in Egypt. None of these signs moved them. After the enumeration of each distress that had visited follows the melancholy refrain, "Yet returned they not unto me." They were fools and slow of heart to believe. Their hearts were waxed gross and their ears were dull of hearing. They had Abraham to their father and no evil could befall them, for they were the children of the promise. In the false security of divine election they trusted.

In the false peace of ritualism they rested.

Their ceremonies were prompt and elaborate. No doubt the services of their sanctuaries were in their

eyes beautiful. And with many even until this present a beautiful service is the sine qua non of religious life and experience. A dim religious light, the sweet harmonies of skilled instruments, the gorgeous display of the uniformed priesthood, the imposing array of the sacrifices ready to be offered up—all of these bring to various types of worshipers so much of self-satisfaction that it is next to impossible to bring it in unto their complacent souls that the Almighty does not share in their utter approval of their little selves. It must have been startling to have this countryman crying out in the very midst of their solemn assemblies—right in the king's sanctuary and the royal house—and say for Jehovah, "I hate your feasts, I take no delight in your solemn assemblies. Yea, though ye offer me your burnt offerings and meal offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts." Showy ritual and rich oblations were a poor substitute for right living and for brotherly kindness.

It was not by these things that they might hope to appease God and win his favor. In fact, the Lord had done for them his most marvelous works when they were not in condition to bring such expensive sacrifices. "Did ye bring unto me sacrifices and offerings in the wilderness forty years, O house of Israel?" Yet those were the days of the pillar of cloud and of fire, the days of water out of the rock, of manna and of the mighty hand and the stretched out arm.

No, not ceremony when the poor could not obtain the plainest justice, when the greedy, by violence and robbery, by trickery and cheating, swept all the holdings of land into the hands of the few; when licentiousness was in all hearts; not feasts and holy days, when in their hearts they were muttering "When shall the new moon be gone, that we may sell corn, and the Sabbath that we may set forth wheat, making the ephah small and the shekel great and dealing falsely with balances of deceit?" None of these things could be well pleasing to God.

"Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But LET JUDGMENT ROLL DOWN AS WATERS, AND RIGHTEOUSNESS AS A MIGHTY STREAM."

There is no national necessity so great or so powerful as the fear of God. There is no social need so urgent as justice and brotherly kindness.

Amos was one of the earlier prophets. In the growth of revelation the fullest did not come to him, but he knew a few things and he knew them well, and they were all true. If we come to him looking for meager things we shall come in vain. He had a grasp of fundamentals. He had that beginning of wisdom, the fear of the Lord.

His was a message of sternness. His mission was one of judgment. Yet even so he is not wholly without a bit of tenderer touch. The close of his book is a promise of a restoration of destroyed Israel. While some critics reject the passage as coming from another, it is not at all impossible for the Amos who could again and again have prayed for the forgiveness of Israel to have given the ray of hope with which his book closes.

As one lays down the work of this shepherd of the ancient days who knew the words and works of God we are reminded of the shepherds of a later day on the same range of hills six miles north at Bethlehem of Judea, who were vouchsafed the vision of the star and the song of the angel choir of "Peace on earth and good will."

**SEATTLE AND THE NORTHWEST.**

B. H. LINGENFELTER.

I am told there is much talk in the East concerning this part of the country, but it is the confession of every newcomer that he had no idea whatever of its rapid growth and development. Our city of more than a hundred thousand people but a few years ago was a mere village. It is only fifty years since Washington was organized as a territory, and only fourteen since she became a state. It is during the last few years, however, that she has made her most rapid progress. In the summer of 1897 the steamer Cleveland came from the North bearing the glad tidings of the discovery of gold on the Klondike. That was the beginning of good times for Seattle. Many thought the interest in Alaska would soon wane and the rush would cease, but each succeeding year has brought its new discovery. A short time ago it was Cape Nome, and now it is Tanana, and still the people are coming. Alaska is a great country and will support a great population. Its wealth is by no means confined to its mines. Its timber, its fish, its furs and its agricultural and its pasture lands are of immense value. The homestead act passed by the last congress will greatly assist in its development. There are also other forces that have added to the importance of Seattle and the Northwest. The acquisition of the Hawaiian and the Philippine islands, the gradual growth of trade with China and Japan have added much to its commercial importance. These are some of the forces at work in the building of this new empire.

That of which I have spoken so far relates to our commercial and material development. I am sorry to confess that most of our development is material. Education is not so much neglected as religion. We have good public schools and comparatively good colleges for a new country. But religion is decidedly below par. Many people on coming West seem to leave their religion behind them. There are hundreds of people in the cities and towns of Washington who have been members of the Christian Church in the East whom it is utterly impossible to reach here. Some of them have been elders and deacons or superintendents of Sunday schools who are now wholly indifferent to the cause of Christ. We are constantly receiving good people into our fellowship, but there are many who never come near us and whom we never find. Other churches have a similar experience, but have the advantage of us in equipment. Their missionary boards have given them preachers and houses in which to meet. They have the means to go into new localities and start and maintain new missions. We have been compelled to sit by and see the doors of opportunity entered by others and forever closed to us. What is true of Seattle is true of the whole Northwest, including Alaska. As yet we haven't a single mission north of Whatcom, Washington. The denominations are capturing the strongholds there just as they did here. The fault, however, is not with the board, but with the brotherhood for neglecting the cause of home missions. We believe they have been generous with us considering the means at their disposal. They have helped us at the First Church in Seattle through our hardest struggle and have recently made an appropriation of \$300 to the new organization at Fremont. They have also recently given us \$600 to be used in evangelistic work in the state, besides the appropriations made to Davenport, Pullman and Spokane. We are truly thankful for what has been done, but it isn't a tithe of what ought to be done, and the saddest part

of it is there is so little interest and enthusiasm on the part of the churches and preachers over the question of home missions. I am glad to see the growing interest in foreign missions. It means much for the life of the church at home and the salvation of those in heathen lands. But why are we not equally interested in the salvation of our own country? Marcus Whitman made his famous ride to Washington, D. C., to save Oregon to the nation. Ought not we to be interested in saving it to Jesus Christ? We of the West who are in the field beg of you to be remembered when the May offering is taken.

Seattle, Wash.

**A COMPLETION OF A NOTABLE HISTORY.**

ERRETT GATES.

The completion of this work by Prof. Newman in the publication of the second volume is of more than ordinary interest to special students of the subject of Church History. For one to essay the task of presenting in any adequate or thorough going way the entire course of the Church's history, requires more than ordinary courage, and to accomplish the task with such rare excellence as has been done by Prof. Newman, requires more than ordinary capacity and industry. He tells us that he began the task twenty-five years before its completion. We may well believe this statement, when we take into account the vast material of the field which a conscientious historian must work over and the evidences of first-hand acquaintance with it, and perfect mastery of it disclosed on every page of these two handsome volumes. Some periods and some subjects he has gone into more originally and exhaustively than others.

Perhaps his personal interest in some phases of the Church's history has led him to give more space to these phases than other historians would have done. The personal equation of every author, even the most impartial, will necessarily find its way into his work. A work so thoroughly designed and so evidently a product of the mastery of the sources, as the work before us, must necessarily reveal the author's views and often his preferences. This, however, can be done, as in the present case, with perfect loyalty to all the facts, and manifest fairness to all sides. The author's interest in everything "reformatory" or "Protestant" before the Protestant reformation is evident from the large place and unfailing reference he gives them in his first volume. He sets aside a special section to the treatment of what he calls "Controversies occasioned by protests against the progressive paganism of Christian life," and gives them space out of proportion to their significance and influence upon the events and tendencies of the time, but of significance for their anticipations of protests which were later to shake the church from foundation to dome. This same "Protestant," "reformatory," "biblical" interest leads him to treat at disproportionate length the obscure sect of the "Paulicians" and the "Biblical Reformatory" parties, before the Reformation. These sects were not of so much importance for their own time, for little account was taken of them by the ruling princes, but they voiced principles and sentiments which had vast significance for later times. While the author treats some subjects disproportionately, he

[\*A manual of Church History," by Albert Henry Newman, Vol. I. pp. 639, Vol. II. pp. 724. \$1.75 net each. American Baptist Publication Society, Philadelphia.]

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## THE QUIET HOUR CALENDAR

Thursday, May 14.  
Life.

Forenoon and afternoon and night—forenoon  
And afternoon and night—Forenoon and—what!  
The empty song repeats itself no more?  
Yea, that is life. Make this forenoon sublime,  
This afternoon a psalm, this night a prayer,  
And Time is conquered and thy crown is won. SILL.

Friday, May 15.

There is a master key by which the meaning of existence can be opened. From room to room we wander in the great house of life; and on the walls of each we seen paintings full of significance which we partly understand. But wherever we go a sense of mystery attends us; there are depths of meaning we cannot fathom. The innermost chamber contains the picture that will give the clue we need. Not till we stand before that and have its purport explained to us can our bewilderment cease. The truth harmonizing all truths is with Christ. His life is the picture, and he, the Son, by revealing himself, unfolds the secret of eternity, the secret of God's purpose in the life of man.

REV. R. A. WATSON.

Saturday, May 16.

God gives us all time; we should give each other time, too.

GEORGE MACDONALD.

Shall we make a new rule of life from to-night: always try to be a little kinder than is necessary?

J. M. BARRIE.

Sunday, May 17.

Come unto me . . . and I will give you rest.—Matt. 11:28.

It is always in the inner chamber, in the presence of God, in the vision of God, that we find this rest. To see him in his omnipotence controlling all things, to know that his infinite wisdom is guiding all the affairs of the universe, to know that his righteousness triumphs, that his great love and pity yearn over all men; to draw nearer to him and to call him my Father; this is deep, delicious, unutterable rest to the soul. To put off the burden of our care from our tired shoulders and let him carry it for us—home cares, business worries, soul troubles, church work, national affairs, fears about the future—to lay them all upon him who careth for us, that is rest. To pass up from the toss and turmoil of the earth, away into the secret place of the Most High; to find in the eternal God our refuge, to feel that underneath us are the everlasting arms, to be sure of his love as our very own—this is the rest which his love and our need alike urge us to seek as a necessity of healthy spiritual life.

MARK GUY PEARSE.

Monday, May 18.

Though We Repent.

Though we repent, can any God give back  
The dear, lost days we might have made so fair—  
Turn false to true, and careless to care,  
And let us find again what now we lack?  
Oh, once, once more to tread the old-time track,  
The flowers we threw away once more to wear—  
Though we repent, can any God give back  
The dear, lost days we might have made so fair?  
Who can repulse a stealthy ghost's attack—

Silence a voice that doth the midnight dare—  
Make fresh hopes spring from grave-sod of despair—

Set free a tortured soul from memory's rack?

Though we repent, can any God give back

The dear, lost days we might have made so fair?

—LOUISE CHANDLER MOULTON in *Scribner's*.

Tuesday, May 19.

Love him and keep him for thy friend who, when  
all go away, will not forsake thee, nor suffer thee to  
perish in the end.

THOMAS A KEMPIS.

The soul's atmosphere is the daily trial, circumstance  
and temptations of this world.

DRUMMOND.

Wednesday, May 20.

God is my refuge! Not one fear  
Shall move my heart when danger's near,  
Though foes surround on every hand;  
Sheltered in him I safely stand;  
My heart shall rest and sweetly sing  
Beneath the shadow of his wing.

MARY INGALLS PIERCE.

### A COMPLETION OF A NOTABLE HISTORY.

(Continued from page 587.)

never treats them otherwise than impartially and critically.

As evidence of the author's interests, as well as his special historic attainments in reformation and past-reformation movements he bestows more than customary attention upon "The Anti-Pedobaptist Reformation." To the treatment of these obscure and not very influential sectaries he devotes 52 pages, while to the "Zwenglian Reformation" he devotes 26 pages, to the "Calvanistic Reformation" 48 pages, to the "English Reformation" only 43 pages. This peculiarity of treatment is not necessarily a defect; he simply does not observe the emphasis usual with historians of the Church.

The surpassing excellences of the work as a whole, in method of treatment, perspective, critical acumen, and judicial fairness, make any depreciation of it seem mere fault-finding. The literature of Church history in the English language has long needed just such a work. The author has combined in a rare degree scholarly research and insight with clear and almost popular presentation. It is essentially a book for the student, but there is not a work on the subject so suitable for the general lay reader. It is not so brief as to lose vividness, and not so full as to lose connection. The author's peculiar strength lies in the handling and organizing of his material. There are no breaks, or loose joints in the construction. One event or movement is made to connect with another, according to essential relation. It is an *exposition* of the cause of the Church's history. He gets in all the essential facts, but not merely for the sake of including them, but for the sake of explaining them and showing their casual and dependent relation. He does not merely relate, but explains things. He combines in a high degree the qualities which made John Fiske a prince among American historians. It is safe to say that Prof. Newman's work will take first place among text books of Church history, if it does not supplant all others. For all purposes it is to be preferred to the one book in the same field which has been in use, that of Prof. Fisher. It ought to be in the library of every preacher and every inquiring layman. No other work approaches it in usefulness.

University of Chicago.

## BOOK REVIEWS

Moses and the Prophets. An Essay Toward a Fair and Useful Statement of Some of the Positions of Modern Biblical Criticism. By Milton S. Terry, DD. LL.D., Professor in Garrett Biblical Institute. Pp. 198. Price, \$1.00. Eaton and Mains, New York.

The aim of the author is to furnish a "statement of some of the rights and reasons of Modern Biblical Criticism." He feels called by his ministerial vows to maintain the right of "free and fearless but reverent investigation of the Holy Scriptures." Well may he say "there are those who speak of higher criticism as destructive without taking care to tell us what they mean by higher criticism, or what things in particular it destroys." Dr. Terry shows that the Bible has nothing to fear from criticism. Criticism is "simply and solely a thoroughgoing enquiry after the truth, and which results in the destruction of certain traditions." These traditions, too, many have identified with the word itself. Chapter V., Parabolic Prophecy, and Chapter VI., Concluding Observations, are well worth the price of the book. Dr. Terry is too well and favorably known to the reading public to need any word of commendation. His age, his scholarship and his Christian character are known and recognized; and they are such as to insure a wide reading of this last fruit of his prolific pen. It is just such a book as ought to be put into the hand of every intelligent Christian worker. It is courageously loyal to the truth and yet reverently constructive. It gives a wise answer to the questions that modern criticism raises. A full index adds to the usefulness of the volume.

Cap'n Titus. By Clay Emery. Doubleday, Page & Company, New York. Pp. 87. Price, \$1.00.

The principal character is an old seafaring Yankee, who spins many a warn about his past life. He is apparently doomed to end his life on terra firma, but finally assumes command of a wealthy Bostonian's pleasure yacht. His anecdotes are of such nature that they afford not a little pleasure to the reader.

One's Womankind. By Louis Zangwill. A. S. Barnes & Company, New York, 1902. Pp. 389. Price, \$1.50.

This is an interesting story of English society life. While many characters are introduced, some of which one feels can be spared, yet the book will find place in the rank of recent good fiction. To a considerable degree it lacks that deplorable element of many works of current fiction now on the market. The reader will not soon forget the earnest, unselfish Hubert, the gay and happy May, the sweet, quiet Gwenny, and after a careful reading of the book will certainly be impressed with the idea the author makes prominent, that the bond of sympathy and interest in the endeavors and ideals of others should be cultivated and fostered by men and women whose lives are associated in one way or another, for as some one has said, the author includes in the phrase—One's Womankind—"One's mother, one's sisters or girl friends, one's married friends and hostesses, one's wards or daughters, as well as the women one loves."

Journey's End. By Justus Miles Forman. Doubleday, Page & Company, New York. Pp. 240. Price, \$1.50.

The hero is Cecil Calthorpe, a young English nobleman who comes to America to make his fortune. The heroine is Evelyn Berkeley, a popular young actress, for whom Calthorpe writes a play. By the death of a relative he becomes heir to an earldom. The story closes quite abruptly and the reader is left to determine whether he remains in America, the admirer and admired of Miss Berkeley, or returns to England to the little English girl who so impatiently awaits his home coming. While the book is to some degree interesting, yet one prefers a work with characters of a much stronger type.

Earthly Discords, and How to Heal Them. By Malcolm James McLeod. Fleming H. Revell Company, Chicago, New York, Toronto. Net 75c.

Here is a rare little book. Strong and stimulating in thought, clear and beautiful in style, simple yet sublime in diction. He has the most graphic way of making one clearly see life's discords and yet hopefully discern how to heal them. Some one has well said: "This author has the insight of Robertson, the soundness of Spurgeon, the aptitude of

MacLaren, the diction of Parker and the illustrative genius of Beecher. No preacher can read this book without determining to preach the gospel of a sacrificial Savior more earnestly than ever.

Ethics of the Body. By George Dana Boardman. J. B. Lippincott Company, Philadelphia. Net \$1.00.

This is not only a valuable book, it is a beautiful book. The language is as clear as the sunlight and the thought as deep as the ocean. The chapters on the Blood of the Body and Christ's Care for the Body are worth the price of the book. It is handsomely bound and printed on beautiful paper.

A Woman's Handy Garden. By Helena Rutherford Ely. The MacMillan Company, New York. Pp. 216. Price, \$1.75 net.

This book is beautifully illustrated, dwelling on the culture of plants and shrubs. The author gives practical directions, which she gained through hard work and a great deal of study. It will be valued by many who have only a few feet of ground to cultivate.

The Success of Mark Wyngate. By Una L. Silberrard. Doubleday, Page & Company, New York, N. Y. Pp. 320. Price, \$1.50.

The two striking characters of this book are Mark Wyngate and a girl, whose father was a man of education and some culture, but an inventor who went into moral wreck with the failure of one of his inventions, and after a time leaving his orphan daughter without friends. She makes the acquaintance of Mark, and both being interested in the study of chemistry they work together for commercial success. Here the author introduces the romantic element into the story. As a whole the book is interesting, but the characters are overdrawn and the story is brought to a close with somewhat of a tragical ending.

Mammy's Reminiscences, and Other Sketches. By Martha S. Gielow. A. S. Barnes & Company, New York. Pp. 109.

This is a collection of parlor monologues as the author says. They are in the negro dialect and while very amusing in many instances, yet the underlying pathos gives the stories a touch and finish that one will appreciate. They are cleverly written and will afford the reader much pleasure.

The Real Benedict Arnold. By Chas. Burr Todd. A. S. Barnes & Company, New York, 1903. Pp. 235. Price, \$1.20, net.

Much light is thrown on the real life of Arnold. Many references are made to authentic records, diaries, etc., now in keeping of museums and historical societies. Arnold's untiring efforts in behalf of the colonies just preceding and in the early part of the Revolutionary War are clearly set forth and show him to have been a true patriot. Many of his fellow countrymen misunderstood him and his motives, however, and for this cause he was called upon to suffer many indignities. Under it all he remained unmoved in his love for his country and hope for her freedom from the mother country. The author attributes his fall to a tory wife whom he passionately loved. His realization that they would be separated if her intrigues with the British were discovered must have been the incentive which led him to betray his country. When one realizes the remorse which Arnold suffered years after for this act which changed his whole life irrevocably, the reader is inclined to pity the "traitor" and remember the "patriot." The book is well written, thrilling in some portions, style simple and direct.

The Stumbling Block. By Edwin Pugh. A. S. Barnes & Co., New York. Price, \$1.50.

One of the principal characters of the book is Bria Ormathwaite, whose parents die soon after removing to London, leaving their daughter to the care of a friend, a shopkeeper. At his death Bria comes into possession of his estate. Though with little experience and discipline she uses the means at her disposal to good advantage in acquiring an education. Hers is a pleasing character until the element of jealousy finds a place in her life which tends to lessen the reader's regard for her. The book is along new lines of fiction and though interesting only a limited amount of good is to be derived from it.

# AT THE CHURCH

## THE PRAYER-MEETING.

SILAS JONES.  
Using What We Have.

Topic May 20: Luke 19:12-26; Acts 3:6.

It is reported that Lincoln said to a friend near the close of the civil war that it was a fortunate thing for the people of the United States that they had not selected a great man as their leader during that war. The great man would have had a great plan to carry out, and for that reason he would have failed. Lincoln said he tried to do what seemed best each day, and that proved the salvation of the nation. Lincoln was great because he dealt with conditions and not with theories. He made good use of what was at hand. He had few intellectual tools when he was a boy, but those he had were so well used that he became a strong, clear thinker. He was not instructed by learned students of human society, but he made the discovery that slavery was a great wrong and that it was not possible for this nation to remain half slave, half free. Booker T. Washington was born among poor and ignorant people. He might have spent his youth in wishing that he was a white boy and the son of wealthy parents. He had too much sense for that sort of thing. He saw an opportunity to obtain an education and he took it without delay. He did not wait for some rich man to pay his way. When he went to Tuskegee to teach he found no well-equipped building ready for his use. He might have written to some wealthy philanthropist that the negroes were very ignorant and that he would like to teach them if some one would provide a good building and a good salary. But Booker Washington did not do that foolish and cowardly thing. He went to work with what he had. Mr. Carnegie and others are helping him now because he has shown himself worthy of help.

The real failures come when we do not use what we have. The world will take into consideration our ability and our opportunity and will judge us according to these. In the same manner will our self-judgments be made. And that is not all, Jesus teaches that God will judge according to what a man has. Let us beware, therefore, lest while we bewail our inability to make large gifts of money to worthy enterprises and our lack of opportunity to render conspicuous service to mankind, we neglect to confer benefits upon the few people whose lives we may help to make beautiful and happy. "One of the keenest joys of human life is felt by those who, dismissing great schemes of social improvement, give themselves to the patient service of a few discouraged lives and discover that power may be communicated to those lives and may lift them to self-respect and hope." There is not one of us who cannot communicate power to weak and discouraged lives and there are few of us destined for great things. Those appointed to do great service will not neglect what we call the small duties of life.

Increase of both power and opportunity will be granted to those who use what they have. To the idler there will be no such increase. He will lose what he has. This explains why some splendidly endowed men have fallen before others with poorer endowment. The former never exerted themselves enough to develop their power, while the latter have made themselves all they could be.

## CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.  
What a Lad Did.

Topic May 17: John 6:9-13.

This is one of those charming incidents which find narrative in the Gospel story; strange, wonderful, yet told with such perfect naturalness and simplicity as to bar the thought that this record of marvels is the invention of any man or set of men. It is the peculiar mark of the genuineness of the miracles of the New Testament that they are told in fewest possible words, utterly without any attempt after the spectacular. Indeed, the merely human ordinarily occupies the prominent place in the narratives of the miracles of the Master and of his disciples. This is a striking characteristic of the miracle of the feeding of the five thousand. The human interest is centered, accidentally or providentially, about the little lad and his five barley loaves and two small fishes. How simply natural and straightforward it all seems! No posing, no pretense, no phrasing. It must have happened just as the narrative tells us. The beauty of it, the blessedness of it betoken the Master's presence and power and the Spirit's controlling wisdom in the telling. Apart from the ministering to the wants of the hungry multitude and the evidencing of the power of the Son of God, the story has a human interest to us, showing how the divine and human are linked together in miracle and providence.

We are told in the narrative that when Jesus lifted up his eyes and saw a great company come unto him he said unto Philip, "Whence shall we buy bread, that these may eat?" And this he said to prove him, for he himself knew what he would do. One of his disciples, Andrew, Simon Peter's brother, said unto him: "There is a lad here with five barley loaves and two small fishes; but what are they among so many?" So the Master may still suggest difficulties and permit us to stand up against difficulties to

### Prove Us.

And all the while he understands what is best and knows what he will do. Yes, he may be bringing the little lad with the barley loaves and fishes to feed the perishing multitudes. It is the Master's way of proving our faith. It is his gracious way of providing help just when help is most needed. Oh, dear Endeavorers and faithful disciples, struggling along under difficulties, have a lookout for the small boy or girl with the barley loaves and fishes, which, with the Master's blessing, may feed the multitudes in your community. There may be a Wesley, or a Spurgeon, or a Parker, or a Campbell, or a Cook, or a Beecher, or a Talmadge, or a Tyler, or a Power—a prince of preachers—or a plain boy who will bear bravely unselfishly, unconsciously a large share in feeding the multitudes of famishing souls right in the place you happen to be and in the very hour of your extremity. It is the old miracle of God's providence in all ages and an illustration and an emphasis of Paul's statement that God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty. It is the Master's manner of teaching us the value of little things—of young life. It is the Lord's exaltation of boyhood. It is his way of showing us

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# The Bible School

Lesson 8.

Paul Before Agrippa.

May 24.

Commit vs. 27-29. (Read the whole chapter.)

**GOLDEN TEXT:** Acts 26:22. Having therefore obtained help of God, I continue unto this day.

**LESSON:** Acts 26:19-29.

**AMERICAN REVISION.\***

19 Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: 20 but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. 21 For this cause the Jews seized me in the temple, and assayed to kill me. 22 Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; 23 how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

24 And as he thus made his defense, Festus saith with a loud voice, Paul, thou art mad; thy much learning is turning thee mad. 25 But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. 26 For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian. 29 And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

## INTRODUCTION.

**TIME**—Summer of 59 A. D.

**PLACE**—Cæsarea on the coast of Palestine.

Paul had now been in confinement for two years at Cæsarea when Festus, the new governor of Syria, entered upon his province. One of the first cases to come before him was that of the Apostle upon whose death the Jews were determined. They asked to have him brought to Jerusalem that they might kill him on the way. But they were doomed to disappointment and were obliged to go down to Cæsarea, the Roman capital of the province, to accuse Paul, the Roman citizen. They brought many serious charges against him, but were unable to prove any of them. Paul maintained that he had been guilty of no sin against the law of the Jews, against the temple, or against Cæsar. Festus wishing to win the favor of his new subjects, instead of acquitting him as the evidence and the law demanded, asked if he were willing to be tried at Jerusalem. But Paul resting upon his rights as a Roman, replied, "I am standing before Cæsar's judgment seat, where I ought to be judged. I appeal to Cæsar." Festus said, "To Cæsar thou shalt go." So for a time at least Paul escaped his Jewish persecutors. Luke, the sacred historian, gives this case of Paul with its various hearings, beginning in Jerusalem and ending in Rome, a large part of his book. It is an important case; for it is not merely Paul, but the Christian religion that is on trial in the Roman Empire, and at the same time the world with its opportunities for knowing the truth is on trial before God. It permits the Apostle to preach the Gospel before kings and rulers. The Roman with his law appears in a more favorable light than the Jew with the oracles of God, the spirit of which he has so far forgotten that he can persistently persecute one of His true prophets. We must not charge this persecution up to earnestness in religion. Persecution is not due to religion, but to a lack of it. It is true that a misguided enthusiast with a zeal for God, but not according to knowledge, may for a time be guilty of it, as was Paul himself before his conversion; but usually it has its roots in some form of human selfishness. Fear of suffering loss in power, position, influence, or revenue, has set on foot far more persecutions and inspired a far greater number of abusive tracts against Christian workers than zeal for the truth has ever done. But the world is growing better; for the spirit of the Master is in it and will finally overcome the evil. The king, Agrippa, before whom Paul appears in this lesson was Agrippa II., called on his coins Marcus Julius Agrippa. Paul's defense before him was no part of the regular legal proceedings. But Agrippa with his sister Bernice, both of whom have an unenviable reputation

in history, which we may pass over in silence, had come down to Cæsarea to salute the new governor. When Festus had laid Paul's case before Agrippa, his curiosity was excited and he wished to hear the man speak. So on the next day Agrippa and Bernice, the military tribunes, and the chief men of the city assembled, and Paul at the command of Festus was brought in. Paul was a troublesome prisoner. His case was to be sent up to the supreme court of the nation for decision, but it was unreasonable to send a prisoner without signifying the charges against him and none could be found against Paul. But this hearing before Agrippa gave the Apostle one more opportunity to testify in behalf of Christ before leaving Asia, and well did he improve it. He showed his royal hearer the utmost courtesy, but fearlessly delivered the Gospel message. He set forth God's promise to the fathers, the Messianic hope of the Jewish nation and the resurrection of the dead. He told of his own course as a persecutor, his wonderful experience on the way to Damascus, his conversion and his commission from the Lord to the gentiles that they may turn from darkness to light and from the power of Satan unto God. They, as well as the Jews, are to enjoy salvation. Agrippa is convinced of Paul's innocence and said, "This man might have been set at liberty, if he had not appealed to Cæsar."

## EXPOSITION.

### Paul and His Mission, 19-23.

19. *King Agrippa.* Herod Agrippa was a great-grandson of Herod the Great, being a son of the Herod Agrippa mentioned in Acts 12. He was a favorite of the Emperor Claudius, residing at his court for a time. His Roman bearing and pride made him distasteful to his Jewish subjects. Bernice, who was with him on his visit to the governor, was his sister (Acts 25:13). This visit was made the occasion by Festus of the hearing of the prisoner in whose innocence he believed, but regarding whom he wished to have an opinion from the Jewish king, whose government was rather a nominal thing than an actual dominion. *The heavenly vision.* Paul had just been relating to the group, which included the governor, the king and the king's sister, his conversion, which he here describes as a divine vision which had called him to a world-wide mission.

20. *Declared.* Paul had preached the Gospel soon after his conversion, and from that time on had been constantly engaged in the good work. *Damascus.* It was on the way to this city that Paul was converted. He retired into Arabia soon afterward, and then returned to Damascus and preached for a time. *At Jerusalem.* From Damascus he was compelled to make his escape, and went at once to Jerusalem, in which city and in the country around he had proclaimed Christ. *To the Gentiles.* This was the great work of the Apostle. He had gone from Jerusalem back to his own home at Tarsus, and later had been called by Barnabas to work at Antioch, and from this place had gone out on four important missionary journeys. *Repent and turn to God.* The burden of the Gospel. *Works worthy of repentance.* Christianity is not a mere creed or proposition, but a life producing conduct worthy of its high claim.

21. *For this cause.* Paul's conception of Christianity brought him into radical conflict with the conservative Jews and excited their deep hatred. *Assayed to kill me.* The plot against Paul's life was revealed by his nephew (Acts 23:16).

22. *The help that is from God.* Not only deliverance from death, but the constant support which comes from communion with God and the assurance of divine favor. *To small and great.* Paul preached to all people the great truths of the faith. *Saying nothing.* Christianity was no startling and surprising thing to one who knew the Old Testament. These very Jews who were opposing Paul should have seen from their own Scriptures the truth of Christianity.

23. *Christ must suffer.* The Messiah of the Old Testament was not promised as a triumphant king, but as a suffering servant. *First by the resurrection.* The hopes of Judaism in the future life were based on mere speculation and glimmerings of promise. The real hopes of the future life Christianity revealed by preaching Christ, who by his resurrection brought life and immortality to light. *To the people.* The Jews.

### 2. Paul and Festus, 24-25.

24. *With a loud voice.* Festus was a good-hearted sort of Roman, but it amused him that any one should be so tremendously in earnest as Paul. *Art mad.* The governor could not discriminate between the madness which mere fanaticism produces and the holy urgency of a great purpose. He had heard Paul quote the Old Testament, and it seemed to him that the earnest words of the apostle were only the ravings of a pedant.

\*The American Revision. Copyright, 1901, by Thos. Nelson & Sons.

25. *I am not mad.* Paul has reason to deny such a charge, because it reflects upon the greatness of his message. *Most excellent Festus.* The adjective is used in the courtly sense of address to a superior, as one would say, "Your Excellency." *Words of truth and soberness.* Not ravings, but statements of simple fact.

### 3. Paul and Agrippa, 26-29.

26. *The king knoweth.* Paul, still speaking to Festus, points to the king as able to confirm all that he has said. Agrippa at least will not believe that he is a mere fanatic. *Not done in a corner.* Christianity had been too conspicuous in recent Jewish affairs not to be well known by an informed man within the circle of Judaism.

27. *Believest thou the prophets?* The king was familiar with the Old Testament writings. Paul makes his plea directly to that knowledge. *I know.* One with Agrippa's training could not fail to believe the Old Testament. That should mean that he also believed in the claims of Christ.

28. *With but little persuasion.* One who is acquainted with the character of Herod Agrippa the Second will not believe that he was greatly moved by the apostle's words. It was rather in a bantering and sarcastic tone that these words were spoken. *Make me a Christian!* The word "Christian," used so rarely in the New Testament (Acts 11:26; I Pet. 4:16, and here), was probably first applied to the disciples by the rabble on the streets of Antioch, because the believers spoke so frequently of Christ. But that which was a term of reproach has come to be the most glorious title in the world. One can see, therefore, the ridicule in the words of Agrippa.

29. *I would to God.* Paul is not to be daunted by the fittiness of mood of his auditors. Any word that even hints at interest is made the basis of a plea. *With little or with much.* The greatness of the Gospel is worth any effort to bring men to its acceptance. Paul would willingly exhaust himself in the attempt to show these men the greatness of that faith which they despised. *All that hear me.* Here no doubt the apostle looked about upon all the company assembled. *Except these bonds.* He would not have them share in his imprisonment. But in all other respects they might well envy his estate. The subsequent verses show that while Paul had not touched the hearts of his hearers, he had at least convinced them of his innocence.

### PRACTICAL APPLICATION.

Vs. 19, 20. The New Testament visions seem to have been given, not, as so many modern day visions, to prove to the individual that he is saved, but to show him the pathway of duty and opportunity, in which he can serve Christ and his fellow man. To convince Paul that Jesus was indeed the promised Messiah, and the divine Savior of man, and to constitute him a witness for Christ, and a preacher of righteousness to the Gentiles, was the purpose of the appearance of the glorified Lord to his eyes. To this vision he was not disobedient. He counseled not with flesh and blood, he reckoned not with worldly prudence, he waited not for favorable circumstances, but he began testifying for the Master. In Damascus, whither he had come to stamp out the worship of Jesus, he witnessed that Jesus was the Christ. At Jerusalem, where he had led in the persecution of the Disciples of the Nazarene, he declared himself a follower of the despised One. And among all the gentiles, hitherto accounted but dogs, he preached the infinite love of God in Jesus Christ, as sufficient to save unto the uttermost. What a lesson to us, standing idle, waiting for a favorable chance to serve our Master. Begin where you are, and continue steadily wherever you go, counting none too near and none too distant to be reached by the story of divine love.

Vs. 21-23. "For this cause," the apostle says the Jews sought to kill him. The preceding verse names the cause, which was his preaching repentance and holiness as the only way of salvation. Men do not relish being rebuked for sin, and to urge repentance is not so popular as to tickle the ears with eloquent and witty words. Nathan was a brave man when he stood before the wicked king and said, "Thou art the man!" Paul is a true hero as he confronts the rulers of his people, and the officers of the Roman government, and accuses them all of sin against the Most High God. We need such bold preaching for the present times. Men who will fear only God, and speak only that which they believe to be the truth, are at a premium always in the kingdom of heaven. To all such will be given freely, as was granted to Paul, the help which is from God, that they may not fail in their high endeavor. This help was afforded, not by delivering the apostle from hardship, but by giving him strength to endure. "My grace is sufficient for thee" is his sweet assurance to every faithful herald of his word to sinful men.

Vs. 24, 25. Strong convictions, and the courage to declare them, will always bring upon one the charge of madness, by the moral coward. It seems to the unthinking and unbelieving observer but fanaticism to peril life for the sake of truth. He cannot understand how any man can advocate that which brings upon himself only reproach and earthly loss. He cannot comprehend how a noble soul can be so intoxicated with the "words of truth and soberness" as to speak them regardless of the result to his own temporal safety and happiness. But they who love the truth know the secret full well, and can sympathize with the apostle in his enthusiasm for the gospel of grace and truth eternal.

Vs. 26-29. The gospel can make its appeal with confidence to everyone who knows the truth concerning it. Its teachings and works have not been in secret, but before the eyes of the whole world. It has not hidden principles to be kept from the knowledge of the common herd. It is, like its Founder, open as the day. To investigate its claims honestly is to accept it. To understand the prophets is to find their fulfillment in the Son of Man. To many a timeserver like Agrippa, who refuses to declare his attitude toward our holy religion, we might truthfully say, "I know that thou believest!" And for some of the mighty and noble of the earth, who seek to hide their spiritual unrest beneath an air of scorn, and cover their soul's hunger with words of seeming irony, we could wish no better things than the prisoner of Caesarea desired for his judge, and the company in whose presence he stretched forth his hands, burdened with chains, as he said, "I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

### LESSON ILLUSTRATIONS.

*Gospel Not to Please but to Save.*—A man was being shown through one of the cathedrals of Europe. He had come from the country, and one of the men belonging to the cathedral was showing him round, when he inquired, "Do you have many conversions here?" "Many what?" "Many conversions here?" "Ah, man, this is not a gospel chapel!" The idea of there being conversions there! You can go into a good many churches, both in England and America, and ask if they have many conversions there, and they would not know what you meant. They are so far away from the Lord; they are not looking for conversions, and do not expect them.—Selected.

*The fortitude of a Good Conscience.*—The Herods were fond of pomp and this occasion was calculated to awe any common prisoner. But to Paul all was emptiness. He did not choose to adulate or in any fulsome way seek favor. He was perfectly self-composed, feeling his calling greater than that of kings. He launched into an impassioned sermon when he had been brought to satisfy a curiosity, and did not despise the opportunity. Agrippa condescendingly remarked that the preacher would make him a Christian at the cost of little effort, and Paul, self-composed, caught the wit, and turned it to good account in a dramatic peroration. He might have been freed, but was willing to endure chains if by them he could give Rome the Gospel. The following story is illustrative of such zeal.

*A Prisoner for the Gospel's Sake.* In China a peculiarly ignominious form of punishment is to fasten upon the criminal a heavy plank in which a hole has been cut to admit the head. Upon this plank a description of the crime is printed in large characters. The offender is turned into the street, to wander among a jeering, hooting mob.

Recently, in one of the villages, says S. B. Titterton, a man was seen walking slowly up and down the main street, bearing upon his neck this badge of shame. The curious crowds that pressed forward to learn his crime were silent through astonishment. Instead of reading upon the board the record of broken law, they saw sentences like these: "God is love." "Christ Jesus came into the world to save sinners." "Believe on the Lord Jesus Christ and thou shalt be saved."

### CHRISTIAN ENDEAVOR.

(Continued from page 590.)

that the trivial things may become the triumphant things in all our lives, in all our societies and churches.

It shows us also the Lord's economy of physical things. Love is lavish—yet not wasteful. Waste is sin—physical, mental, moral, spiritual. He that hath little shall have no lack, and he that hath much shall have nothing over. Everything for some noble use is the Master's true economics.

# Our SERIAL STORY

## WALDTRAUT

Translated  
from the German

### SYNOPSIS OF PRECEDING INSTALLMENTS.

"Waldtraut" is a beautiful story translated from the German, showing the mental struggles of a young priest whose mother was burned at the stake because she was a follower of Wyckliffe, "the morning star of Reformation." Lady Gerlind is also a follower of Wyckliffe, but Lord Hinrich, her husband, is a cruel nobleman who spends his time in plundering.

Gita, the faithful housekeeper of Father Andreas, had a dream in which days of tears were shadowed forth. She was always deeply concerned for her former mistress, Lady Gerlind, who with her lord is anxious for a son to perpetuate the family name. Before the leaves fall again Gita is confident that, God permitting, a young knight will be born.

Hans Gerd's son, Caspar, returns with Gessa, his beautiful gypsy wife, that their first-born shall not be a gypsy, but shall be born on their own land and in their own house. Gessa longed for the old life, but for love of Caspar she contented herself and received the sacrament of baptism.

A few months later Widow Martha, the mid-wife whom they all feared, sent word to Father Andreas that a little girl had come to bless the home of Caspar and Gessa. The same night a messenger came from the castle saying that the lady had borne a son, but was very ill. Father Andreas hastened to her side, but could not tell when the death angel came.

The two children, Raimund and Waldtraut, are both taught by the priest and learn to love each other, but the cruel Lord Hinrich determined that his supposed son shall marry another nobleman's daughter. He makes his son a squire and he prepares to send him away from home to grow up at the court, thinking that he will soon forget Waldtraut.

Four years passed by ere the young squire returned to his home again. He had become a stately knight, but the prophecy that he would not return as he went away had proven false. There were many beautiful ladies at court, but none could make him forget Waldtraut. Lord Hinrich was greatly outraged and tried to persuade him to marry Catharine, the daughter of a knight. Failing in this he then pretended to give his consent, but demanded that Raimund should go in person and tell the knight. Father Andreas felt that back of this was some evil intention; and he was right as the sequel shows. Waldtraut was arrested and tried for witchery. The Dominican endeavored to make her admit that it was through the witches' art that the squire's heart had been turned to her. This she denied. He then tried to induce her to release the squire. Again she refused his request. The thumbscrews were brought. She was about to submit to the torture when the squire came in and declared that she was pure, but that he would renounce his love for her. Overcome by the long ride and the strain to which he had been subjected he fell unconscious at her feet. Just then Widow Martha arrived. Father Andreas and Waldtraut quietly withdrew. Later Squire Raimund followed. But on account of the oath she felt that their paths must forever lie apart. But he declared it was done for love of her, that she might be spared the awful torture and not because he desired to be separated from her.

August 4, 1426.

I cannot see how good is to come out of this trouble. I only know that God's ways are marvelous, and he will prove his power after he has led us through the valley. I will write it all just as it has happened.

I had tossed about my bed for hours, but had finally fallen fast asleep. I was awakened by a heavy hand laid on my shoulder. It was Bastian, whom Maria had admitted. He had come

with a message for me to hasten to the bedside of the widow Martha.

Ortrude came to meet me, and said: "Try to quiet her, your reverence; she acts like one possessed! Such raving and fear as the woman shows! I am sure her conscience is troubling her."

I stepped softly into the little room. When she saw me she screamed aloud. I must go away—she must have different company, for good and evil spirits would not stay in the same room! I laid my hand on her forehead and asked where the pain was.

"Nowhere excepting in my conscience;"

I prepared her a cooling drink, and she dozed.

For a time silence reigned in the room, then the sick woman became restless. "I must tell," she murmured. "I cannot die thus. Let me buy something which will absolve me! Is there nothing to be had?" It seemed as if evil spirits fought with the dying woman; large drops of sweat stood on her hot forehead.

Hour after hour passed; her strength visibly declined. When her mind was again clear she said: "You here, your reverence? What must I do to die in peace?"

"Confess your sins and call on the Savior for mercy."

"What sin?" she stared at me. "Do you mean that time—when you saw me in the night—?"

"I mean nothing in particular, but I see you have some crime on your soul; confess it or you cannot die in peace."

She stared irresolutely before her and was terrified. She screamed as if she had lost her mind, but finally lay breathing heavily, with half-closed eyes, and I feared she was dying. One ray of sunlight lay across her bed. She raised herself at last and groaned: "I must do it; I cannot rest, and purgatory fire would burn forever if I did not tell. Call the knight and be quick!"

I went quickly to Lord Hinrich, who, after carousing all night, had just arisen. He came reluctantly, but still he followed me. Widow Martha was very weak; a hidden fire seemed to consume her, burning in her eyes. "Come quick," she cried as we entered. "I will confess. Listen to me, Lord Hinrich! It concerns you! You are the last Knight of Hagen. Squire Raimund is not your son; he is Caspar's first-born, and Waldtraut is your daughter."

The knight looked from one to the other as if he had lost his mind. The burning red turned to deathly white on his face. He sat down on the stool beside the bed.

"I will tell you how it happened," she said, in a weaker voice. "Lord Hinrich, you met me on the village road some time before the birth of the child. 'You laughingly whispered to me: 'Woman, if Lady Gerlind bears a son I will give you twenty gold gulden.' The words burned in me like fire. When, on the same night, a girl was born to you and a boy to Caspar, I mixed a drink for the mothers, so that they should rest well, and in the meantime I changed the children. You were not at home, lord, and I sent Caspar for a doctor. It was an easy trick. You"—she turned to Ortrude—"I had forbidden you to go into the room of the lady, for she slept; you were only to wait near by, and if the child cried, to quiet it. There was no child there until I brought one under my mantle."

"Do you not see, my lord, that Waldtraut is the living image of Lady Gerlind? Ask Father Andreas, too, if he did not see me as he, on that same night, walked back and forth in his garden—ask him if I did not hold something concealed under my mantle?"

I could only tell what I had seen. I admitted that I was surprised then, but the sorrow of the following days had driven it out of my head.

The knight listened sullenly; he was struggling hard with himself. Finally he muttered, "I do not believe it. I will not believe it. You must prove that what you say is true."

The dying woman fumbled in her

### A LAST RESORT.

Pure Food Should Be The First.

When the human machine goes wrong it's ten to one that the trouble began with the stomach and can therefore be removed by the use of proper food. A lady well-known in Bristol, Ontario County, N. Y., tells of the experience she had curing her only child by the use of scientific food: "My little daughter, the only child, and for that reason doubly dear, inherited nervous dyspepsia. We tried all kinds of remedies and soft foods. At last, when patience was about exhausted, and the child's condition had grown so bad the whole family was aroused, we tried Grape-Nuts."

"A friend recommended the food as one which her own delicate children had grown strong upon, so I purchased a box—as a last resort. In a very short time a marked change in both health and disposition was seen. What made our case easy was that she liked it at once, and its crisp, nutty flavor has made it an immediate favorite with the most fastidious in our family."

"It's use seems to be thoroughly established in western New York, where many friends use it regularly. I have noticed its fine effects upon the intellects as well as the bodies of those who use it. We owe it much." Name given by Postum Co., Battle Creek, Mich.



## THE OLD RELIABLE

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THERE IS NO SUBSTITUTE

clothes, and drew out a golden cross which was attached to a chain. "Do you recognize this?" she asked the knight.

"Yes, it belonged to Lady Gerlind."

"She commanded me, when the child was born, to put it around its neck, and I did so, but thought no more of it. The first time I undressed the little girl in Casper's house I saw it and concealed it. I could not put it on the boy's neck, as Ortrude had taken him in charge."

"My lord," said Ortrude, "do you not remember that as I, after the mistress died, gave you her ornaments and jewels to care for, I said that the gold cross called the godfather's cross and chain, which the mistress always wore, was missing?"

The knight nodded silently, and the woman continued: "You gave me the guldens, but I was not happy. Your reverence, take the remainder of them from my chest, and read masses for my soul! The fires of purgatory are very hot!"

We all seemed as if paralyzed, but we wanted to know the truth. Finally I asked: "How is it that you came here yesterday?"

"My uneasy conscience drove me! I was terrified at the thought of my lady's daughter enduring such shame. I wanted to see what was going on. They must not kill her, sooner would I confess; but I was afraid of the Dominican, lest he should pronounce the same sentence against me, and—" She shuddered and lay still. The old restlessness came over her, and she cried out: "Do you believe me, my lord?" The knight remained impassive. Then she stretched up her hand and took a solemn oath that she had told all the truth. Then she sank back and spoke no more.

After a bitter struggle of an hour she breathed her last. Ortrude drew the pillow from under her head, and I turned to the knight. He sat still, im-

movable, perhaps hoping for another word. I asked him if I should accompany him to the hall. He stared at me, and I was frightened at his appearance. His eyes were dull and his form shrunken.

"Rise, my lord, I will accompany you," I said. But again he remained silent. Then Ortrude sprang toward him and whispered: "The saints be with him! He is paralyzed!"

I saw it was the truth, and called Bastian. The knight passively allowed us to guide him into the hall, where we prepared him a bed. His face was at first troubled, but soon he nodded his consent.

"Shall I bring her to-day?" He shook his head, and I added, "To-morrow, then?"

As I came out into the warm sunlight I almost persuaded myself that this was all a dream. My soul was stirred to its depths. When I thought of the maiden, it seemed strange that the truth could have so long been concealed. Things seem to be more mixed up than ever!

Soon I saw the squire coming, and went to meet him. He raised his eyes to my face and my courage sank. I drew him down on the bench beside me, put my arm about him and gently I told him that he was not the knight's noble-born heir, but the peasant's son. Once or twice he tried to draw away from me, but I would not allow it until he had heard all.

As I ceased he rose and said. "Then there is no hope for me, now or ever?"

"You were knighted in honorable service," I answered. "How many knights have peasant ancestors?"

"I was not thinking of myself," he replied sadly; "I was thinking of—the knight's daughter, and how foolish my love now is." He spoke the last words bitterly.

"Do you know the maiden so little?" I answered reproachfully.

"I do not know what I am saying," he broke out. "Nothing makes any difference—she will never be mine!"

At sunset the maiden entered my gate, and sat down under the chestnut tree. I was in the house with the squire and when he saw her he begged me to let him speak to her once more as a farewell. I could not refuse, and he went out.

"Waldtraut!" They looked at each other long and silently, and then he sat down beside her and said, "Do you know?"

"Yes, everything."

"Let us bid one another good-bye; too much stands between us!"

"Nothing but your oath stands between us," she said slowly, her lips trembling, and her face pale.

He gazed at her, sadness, happiness and love alternating in his dark eyes. He stretched out his arms, but let them fall again. "Farewell!" he said, and turned to go; "I will always think of you." Then he left the garden.

Is it to end thus?

(Concluded next week.)

**Christian University Notes.**—Perhaps all the readers of the Century have heard that the main building of Christian University, one of our schools located at Canton, Mo., was totally destroyed by fire on the afternoon of March 23. It may be of interest to them to hear that the work of the school has not been hindered in the least, no recitations being missed except those that should have been heard while the building was actually in flames. Work was resumed in the churches of the town the next morning, there being several near the Christian church, which is used for chapel exercises. Work has long since been going on on the new building; the ruins are almost entirely removed. Many will be pleased to learn that the new building, a modern structure excellently fitted for the purposes of the school, will occupy the site of the old one. It is hoped that the new building will be ready for occupation by the first of the next session, which begins about the first of September.

**Additions Reported.**—Baptisms, 1,677; letters and statements, 105; from Methodists, 28; from Baptists, 17; from United Brethren, 1; from Catholics, 5; unclassified, 83; total, 1,916.—W. L. Buckley.

## POOR DOMINIE

Between the Devil and the Deep Sea.

A clergyman of Gresham, Neb., who drank coffee for many years, suffered from chronic insomnia and from terrific headaches when he quit coffee. He says: "I have been a very heavy user of coffee for so long and have seen its effects so clearly that there is now no doubt in my mind concerning its injurious effects upon the nervous system."

"While a coffee user I was unable to sleep for hours after retiring at night and on the other hand terrific headaches resulted if the regular hour for drinking coffee passed and I did not get it, so I was in a miserable position."

"But I found a firm friend in Postum Cereal Coffee, and from the very time that I adopted Postum all these evil effects vanished. I now enjoy sound sleep and improved appetite and a decidedly clearer complexion and I am convinced that better health and a longer life would be the result of its general use. I have a friend who has been a user of Postum for several years and the story of her recovery from neuralgia of the stomach simply by using Postum in place of coffee seems almost too wonderful to be true. Many times she was near death's door and the doctors had frequently given her case up as hopeless, but she was entirely healed by leaving off coffee and using Postum. It is a pleasure to say these good things about Postum." Name given by Postum Co., Battle Creek, Mich.

## Home and the Children

### Reckon We'll Pull Through.

"There's always compensation if we stop to hunt it out.  
And so I tell the neighbors that I'm not disposed to pout.  
When things seem going crosswise, and the prospects looking blue,—  
I'm convinced that God's on duty, an' I reckon we'll pull through."

"But He who feeds the raven, notes each lowly sparrow's fall.  
I figure, when we want Him, will be near enough to call."

So, when they say that want an' woe's ahead for me an' you,  
I tell them God's on duty an' I reckon we'll pull through."

—Roy Farrell Greene, in "Success."

### An Opportunity for Writers.

We desire to devote two pages each issue to "Home and the Children," and wish to make them especially bright, attractive and helpful. We respectfully request suggestions and contributions from our readers. Little poems of from ten to twenty lines, storyettes of from 100 to 300 words, essays of 100 words. If you enjoy reading and writing, help us to make this department "just as you would like it." Address all communications to "Uncle Charlie," editor of children's page, care of Christian Century.

### Thoughtful Musings.

One lie takes a thousand to cover it up.

Justice and law are not synonymous.

The sweetest bread is gained by honest toil.

The world owes no man a living—work for it.

To learn to govern others, first learn to govern yourself.

Poor men may have few friends, but better none than false ones.

Never profess with your lips what you do not believe in your hearts.

Look at the bright side of life—it's like drawing interest from a bank account.

### Also Flattery.

A little wit, now and then,  
Is relished by most serious men.

### Hadn't Heard of It.

Inspector to Prussian Emigrant—  
"So then it was your people who helped the English at the battle of Waterloo?"

Emigrant—"Maybe, so, sir. It's a long time since I heard from home, and in their last letter they said nothing about it!"

### Song Books Free.

An enterprising pastor or superintendent of Sunday school can easily supply their church with song books without costing them one cent of money. It should be easy for either to obtain twenty subscriptions to a Christian paper like the Christian Century at \$1 each, and thereby furnish their church with fifty copies of Christian melodies. This premium has a cash value of \$10.

### What the World Said.

The people said, "Sarah Barnum has done well in marrying Richard Dardaple." Richard was moderately handsome, dressed well, and was quite wealthy through inheritance. Richard was a "little wild," drank some, and otherwise dissipated—but that was to be expected of a man who did not have to toil for a living and whose sole aim in life was to "kill time."

"He'll sow his oats and settle down now that he is married, and with his money he will cut a dash in the world."

The neighbors said, "Ethel Barnum's made a poor match in marrying Thomas Hughes. It's funny with the example she has of her sister Sarah, that she would marry a man with 'only' a trade to support him."

Great preparations were being made at the grand residence of Milton Ellsworth for the wedding of his only daughter, Cora.

Cora Ellsworth had about completed her education at the young ladies' seminary, and would soon return to her luxurious home to become the bride of Morris Clifford, the only son and heir of one of the wealthiest and most esteemed families of Erie.

Next to his wife and daughter, Milton Ellsworth doted on fine horses. Only the very best horseflesh found its way into his stables, and after a fair trial, if he found that one of his pedigreed animals did not come up to his standard, he allowed no scruple to stand in his way of disposing of the animal, usually to his own "good advantage."

The discovery of a secret fault in one of his horses was sufficient incentive for immediate sale or trade, before the fault would become public property. "Of course, in selling, it would not be in keeping with 'horse sense' to point out defects, but rather to cover up and hide, enlarging on the good qualities." The good quality in an article is what you are always looking for when you buy; the bad is usually what you get.

Milton Ellsworth had just come in possession of a handsome and thoroughbred animal whom he named "Nick." Black as jet, young and high spirited, in fact, as fiery as his name suggested, and as Ellsworth expressed himself, the "devil incarnate."

Ellsworth was "beat" in the purchase of the horse, and as it would not do for him to keep such a treacherous animal, he aimed to dispose of him

But did the "world" know it, all? Richard did not reform. Whisky got the best of him, as it gets the best of all who tamper with that poison. The money he did not earn slipped from his hands; his marriage did not change his ways; he cursed his "bad luck" and sank a little lower down.

Meantime Thomas struggled hard to succeed. Denied himself the few pleasures of life for a little while. Bought a home for the woman he loved; then set up in business for himself; finally he "perfected" a machine and grew well off. And Ethel shared in his struggles, his ambitions, and was proud of her husband's success.

The people called it "luck," but Thomas declares that the man counts not money always.—M. C. H.

Know anything about Tolstoi, the great Russian novelist? When was he born? What did he write that made him famous? What are his peculiarities? In "Literature of All Nations" you will find answer to all these questions and many more. Ten volumes given free to any club-raiser who will send in ten subscriptions to the Christian Century at the special rate of \$1 per year.

## "The Sins of the Fathers" By Stella Magdalene Stock

quickly and at an advantage, if possible. Therefore he advertised the horse for sale through the columns of one of the daily papers as being "handsome, gentle and trustworthy; a child might drive. Owner going away for the summer, and has no use for him. Cheap."

But he did not mention what might happen to a child who would attempt to drive "Black Nick." A few days after the ad appeared, just about when he had given up finding a possible purchaser, a fine old gentleman called at the barn to see the horse. The old gentleman, after looking at "Nick," explained that he did not wish to purchase for his own use, as he knew nothing about horses, but for a friend, who was unable to call in person.

"You are sure the horse is gentle and reliable?" the man asked, "for you understand that we want him—that is, my friend wants him for family use. Therefore he must be as tame as a kitten."

"Oh, I'll stake my reputation on the docility of the animal," said Ellsworth. "He is the handsomest horse in the city and worth twice the price I am asking for him. I don't need him. I have decided to travel abroad for the summer, and there is no use of my keeping a stable of horses to eat their heads off while I am gone."

"Very well, then, I will take him. He is being purchased as a gift for the son of my esteemed friend, and is to be a surprise on his birthday—his majority, you know."

"No better gift could be thought of, I am sure," replied Ellsworth. "He is indeed a noble animal."

Milton Ellsworth got his own price

## BOOK MONEY

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for the horse, and felt quite gratified to get rid of a horse as easily as he had. Contact with the "business world" had calloused his conscience, he was not bothered with a scruple, but rather flattered himself that he had made a "good" bargain. The new owner seemed proud of the spirited animal, and all seemed mutually satisfactory.

"Well," said Milton Ellsworth to his wife, "here's a nice little sum of money for that black beast, and I am going to add that to Cora's dowry. Of course I had to lie about the horse, but then 'all's fair in a horse trade,' as well as 'love and war.'" He laughed at his supposed wit and "horse sense."

On the evening of Cora Ellsworth's graduation from the young ladies' seminary—with honors high and future hopeful—her betrothed husband called upon her and requested the pleasure of her company for a drive. He was proud of his horse that his parents had given him and he wanted his future wife to enjoy the gift as well.

The young people drove around through the surrounding country, enjoying the sights and scenes in the gathering twilight, but most enjoying the company of each other, talking of their hopes and aspirations, basking in the sunshine of "love."

They were returning from their pleasure trip. They were paying very little attention to the horse, and more to themselves, as lovers will, when the horse took fright at some object on the road. The lovers were not prepared for anything of the kind, so were completely taken by surprise. The horse was entirely uncontrollable, took the bit in his teeth, ran with the speed of the wind along the road, swerving from side to side. Before Clifford could grasp the lines, the rig was overturned, Cora was thrown out of the carriage, striking upon her head, killing her instantly, while he was whirled into insensibility, sustaining broken ribs and arm.

News soon spread of the accident. In breaking the news to Ellsworth, no names were used. He never dreamed that it was his daughter that had been killed. He gave his opinion of parents who permitted their sons and daughters to gallivant around the country "driving fast and unruly horses." He did not stop to consider that "unsophisticated parents" are sometimes not to blame in such matters. When he sold "Black Nick" he misrepresented the horse to his purchasers.

"The gentle family horse" was the instrument of his daughter's doom. The innocent suffered, but Ellsworth's punishment was nevertheless severe. The money he received so dishonestly will possibly be used to purchase a tombstone for his beloved daughter, who met so untimely a death.

### Justice to Women.

"I've worked ten hours at my trade to-day, and am all tired out," said the man.

That is a common expression, and if your wife answers you something like the following, be honest, don't consider it "nagging."

"I'll trade places with you willingly, husband," said the woman. "You bemoan the fact that you have to toil ten hours a day. I work fifteen. It is not as hard to work at one thing constantly as it is to work at a dozen things. Before you get up in the morning I arise and get your meals. After breakfast I must get the children ready for school; when they are away I must clean up the house, wash your clothes, mend, tend to the purchase of groceries, cook, entertain. No man works so hard as a housewife—she is a jack-of-all-trades—and, if a good housewife, master of them all. And after you are through with your supper I have to continue work. Be thankful that you are not a woman, and be just. 'Man's work is from sun to sun, woman's work is never done.'"

Then do your share to lighten her burdens.

### Cures Nervous Dyspepsia.

Horsford's Acid Phosphate, the ideal stomach tonic and nerve food, banishes the depression, dejection and disturbed sleep caused by disordered digestion. Builds up the entire physical system.

### District Convention of Christian Church to Be Held in Quincy, Ill.

The annual convention of the Third District of the Illinois Christian Missionary Convention of the Christian church will be held in Quincy at the First Christian church, Ninth and Broadway, May 19-21.

It is expected that 250 delegates will be present. It is now known that President Hieronymus of Eureka College, Dr. D. R. Dungan, president of Canton, Mo., College, and Judge Chas. J. Schofield of Carthage will make set addresses, besides an opportunity will be afforded a number of ministers and laymen to speak on subjects of interest to the convention.

The congregation at Quincy is making thorough plans for the entertainment of the delegates and it is expected that this will be the most enthusiastic convention ever held in the district.

Dr. Albert Buxton, pastor at Norfolk, Va., was recently elected secretary of the Interdenominational Tidewater Ministerial Union of Eastern Virginia.

### OHIO STATE CONVENTION.

Lima, May 26-28.

Tuesday evening, May 26.—Song service, conducted by W. E. M. Hackleman, using his new book, "Sing His Praise;" report of board, S. H. Bartlett; president's address, J. G. Slayter, Akron.

Wednesday morning.—Educational address, President J. A. Beattie; church extension address, S. M. Cooper, Cincinnati; home missionary address, P. Y. Pendleton, Cincinnati; "The Devotional Side of Church Life," W. S. Goode, Youngstown; song service, special song, Netz sisters, Toledo; Christian Endeavor address, Herbert H. Moninger, Steubenville; Ohio missionary address, R. W. Abberley, Columbus; business men's conference, Sunday school conference on methods, C. A. Kleeberger, state Sunday school evangelist.

Wednesday evening.—Address, "God's Commonplace," I. J. Cahill, Dayton; address, "The Growing Missionary Appeal," G. L. Wharton, Hiram.

Thursday morning, May 28.—Business. Reports of committees, reports of secretary of education, superintendent of Sunday school and Christian Endeavor and advisory committee on pulpit supply. Benevolences, F. A. Bright, Painesville; foreign missionary address, G. Darale, Jr., Massillon.

Thursday afternoon.—Unfinished business. Address, "The Place and Power of the Sunday School," G. W. Moore; address, "The Religious Life of the Boys and Girls," C. C. Rowleson; announcements, final business and adjournment.

Thursday evening.—address, "The Old Gospel for the New Times," F. D. Power, Washington, D. C. The railroads have granted a rate of one fare for the round trip from all points in Ohio. For information about entertainment either in hotels or private residences write to C. H. Sims, Lima, O. S. H. Bartlett, Cor. Sec., 300 Beckman Bldg., Cleveland, O.

We call attention to the advertisement of the Natural Body Brace Co., Salina, Kan., in another column. This is a company of very high standing, vouched for by the leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles or general weakness of either sex. It cures after everything else has failed. Their book of plain, common sense reasoning, which is fully illustrated, is sent free in sealed envelope to all who ask for it. They refund the purchase price to anyone who is not pleased with the brace after 30 days' trial. We suggest that you write to them for full information.



**THE CHRISTIAN CENTURY**A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE  
PUBLISHED BY**The Christian Century Co.****358 Dearborn St., Chicago***Entered at Chicago Post Office as Second  
Class Matter, February 28, 1902.***Subscriptions—**Are payable in advance and begin at any time.  
Terms, \$1.50 a year. Arrears rate after 90 days  
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thousand words and should be in our office one  
week previous to date of paper in which they are  
to appear. News letters should be condensed as  
much as possible. News items are solicited and  
should be sent in promptly.**NOTES AND  
PERSONALS**Three accessions at Edgar, Neb., re-  
cently, one by confession.Isaac Bussing, pastor at Blanchard,  
Ia., reports five reclaimed.C. A. Young preached at the First  
church last Sunday to a good audi-  
ence.B. W. Salmon has accepted a call  
to the church at Witing, Ia., and will  
move there at once.E. B. Barnes, Noblesville, Ind., re-  
ports May offering \$100. More than  
double that of last year.J. R. Mowry has been called to the  
work at Alburnett and Lafayette, Ia.  
One confession last week.H. H. Monninger, Steubenville, O.,  
reports May offering \$15 above ap-  
portionment. Three confessions recently.The work at Edgar, Neb., continues  
to prosper. Large crowds. Deep in-  
terest. One by confession. Two by  
letter.J. E. Lynn of Springfield, Ill., spent  
several days at Eureka College recent-  
ly, delivering addresses to the stu-  
dents.President R. E. Hieronymus of Eu-  
reka college was in the city last week  
attending a call meeting of college  
presidents.Austin Hunter has just closed an  
excellent meeting of four weeks with  
the Fourth church at Indianapolis,  
where G. M. Anderson ministers.  
There were sixty additions.Frank Thompson, pastor at Pine  
Bluff, Ark., reports five accessions,  
two by confession. J. V. Coombs lec-  
tured one evening.The Ohio State Convention will be  
held at Lima, May 26-28. A strong  
program has been arranged. A large  
attendance is anticipated.Word reaches us of the death of  
Mrs. Earl Lord of Cincinnati. She  
was a beautiful and noble woman. The  
family are in deep distress.R. S. Tanksley, Medicine Lodge,  
Kan., reports good missionary offer-  
ing. Dedicate new house May 17. One  
confession recently and one by letter  
recently.The church at Murdock, Ill., which  
was organized about one year ago, is  
prospering under the ministry of E.  
N. Smith. One confession and one  
reclaimed.E. W. Barney, pastor Webb City,  
Mo., reports several additions recent-  
ly, eight by baptism. Church is free  
from debt and will make larger offer-  
ings for missions.A. B. Huze, pastor Little Flatrock  
church, Rushville, Ind., reports two  
confessions and one reclaimed. Pros-  
pects encouraging for a good offering  
for home missions.W. H. Harding will continue the  
work in Taylorville, Ill., until October.  
The Florida state board and the  
church at Tampa have called him to  
the work in that place.O. W. Lawrence, who has minis-  
tered to the church at Maryville, Mo.,  
with great success, has been called  
to the pastorate of the Christian  
church at Rock Island, Ill.E. L. Poston, pastor at Howard,  
Kan., has been chosen to preach the  
baccalaureate sermon to the graduat-  
ing class of the high school on May 17  
and the memorial sermon to the G. A.  
R. one week later.H. F. Burns, pastor, Webster City,  
writes: We observed Rally Day in our  
Bible school yesterday. Large attend-  
ance and \$13 in collection from the  
classes. Three accessions to the  
church, two by letter.E. W. Thornton reports \$100 as of-  
fering of First church, Pittsburg, Pa.,  
for general home missions; apportion-  
ment \$25. This church is making a  
surprising record of growth in all re-  
spects. Over \$325 for missions within  
five months. Membership six months  
ago 160. Five additions during April.Miss Lillian MacDougall, well  
known in Detroit, has spent a success-  
ful year teaching in Batavia, N. Y.,  
and is highly recommended by the  
president of the board of education  
and superintendent of schools. We  
predict for her a very bright and suc-  
cessful future as a singer.We have received a very interesting  
account of the progress of the work  
at Butler, Mo. Through the untiring  
work of the Ladies' Aid the mortgage  
has been burned and money raised to  
paint and paper the church. E. H.  
Williamson, the pastor, is doing ex-  
cellent service. Seventy-nine mem-**Do You Need It?**If you will only give Vernal Saw Pal-  
metto Berry Wine a fair trial, for your  
indigestion, dyspepsia or constipation,  
you will become one of its friends and  
users.It quickly relieves and permanently  
cures catarrh of the stomach, indiges-  
tion, constipation, liver and kidney al-  
lments, and bladder troubles. It cures  
because it reaches these organs, and  
heals the diseased parts, creates new  
tissue, renews the mucous linings of  
the stomach and bowels, thus enabling  
these organs to assimilate and digest  
food without pain.We will send any reader of the  
Christian Century a small trial bottle,  
Free and Prepaid, if you will write and  
ask for it. Address the Vernal Rem-  
edy Co., 62 Seneca street, Buffalo, N.Y.This remedy for sale by all leading  
druggists.bers have been received since the first  
of the year.Evangelists Clarence A. Hill and  
wife report a DAY OF REJOICING at  
Oberlin, Kan., where they were called  
last September to hold a meeting.  
They had the privilege of dedicating  
a commodious frame building on May  
3 costing \$1,700; \$300 was raised to  
complete payment. "Their giving, if  
emulated by all Disciples would take  
America for Christ." Three additions.The last number of the Illinois  
News is devoted to the interests of  
Eureka college. Alva W. Taylor  
writes the leading contributed article.  
With Dr. N. B. Crawford, president of  
the board of trustees; Mrs. S. J.  
Crawford, president I. C. E. A.; R. E.  
Hieronymus, president of the college,  
and J. G. Waggoner, field agent, we  
may expect great things in the future.The Christian Century is conducted  
in the interests of our great brother-  
hood. May we not ask our corres-  
pondents to keep this fact in mind?  
State the facts in concise form, omit-  
ting all matters of purely local inter-  
est. Our constituency want the news  
from all parts of the country. But  
in order to be fair to all we cannot  
give space to a section from your lo-  
cal church paper.Sister Julia Crockett of Storm Lake,  
Ia., has just given our National Benev-  
olent association \$3,500 as a memori-  
al named fund. So long as the church  
stands this gift will perpetuate the  
name and faith and good works of this  
child of God, do infinite good to  
earth's unfortunates and greatly add  
to the popularity and prestige of the  
church. Others interested in this in-  
tensely practical form of missionary  
activity may write Geo. L. Snively,  
903 Aubert avenue, St. Louis, Mo., for  
general information and instruction.Claris Yeuell, one of our successful  
evangelists and lecturers, writes from  
Fort Payne, Ala.: "Your Chicago is-  
sue awakens many memories. I shall  
never forget Bro. Allen. When I  
came from Jamaica to Chicago thir-  
teen years ago I was a stranger, and

## The 1200 BIBLE QUESTIONS

Advertisements of the 1,200 Bible questions prepared by Dr. J. J. Hill have been appearing in the religious papers. The questions give excellent satisfaction wherever introduced. They are in consecutive order without answers, and the book is the only one of its kind before the public. It gives a new and simple plan by which the masses are reached and induced to familiarize themselves with the Bible. They stimulate the interest and lead people to read and study the Bible when they would not do so otherwise.

From Mrs. W. McBride, Bolivar, Tenn.  
To say the questions have been a benefit and blessing to our community, (to all denominations), is putting it as mildly as I can. First we used them in the girls' prayer-meeting, then in the Ladies' prayer-meeting, and next the young men took them up for regular study in their Sunday evening meeting. Everyone seems well pleased and the little book certainly has greatly encouraged and aided Bible study in all our churches. It has been heartily and cordially commended to other communities and they are using it also.

The ladies of every church should use the questions in a Bible class or in some society. The pleasure and benefit derived will be surprising.

A copy of the questions may be had for 10 cents—three or more copies 5½ cents each—by writing

**THE TRIBUNE, - Liberty, Mo.**

Bro. Allen took me in." After mentioning other reminiscences, Bro. Yeuell writes: "I am proud of the Century, and as an old contributor to the Oracle I hail it as a splendid development. I shall always be grateful to F. M. Kirkham for many kindnesses. I trust the preachers of Chicago will work in harmony and all other relations be characterized by largeness, in keeping with the grandeur of our plea and the greatness of the city."

What is needed in all large cities for the permanent success of primitive Christianity is more men who will give their life blood for the redemption of the city. J. W. Allen, who has for years given his life blood to Chicago, which owes him a deep debt of gratitude. We have a number of noble, self-sacrificing preachers leading our struggling soldiers of the cross to greater victories for the Christianity of Christ in Chicago, but Bro. Allen will be greatly missed. He was always wise in counsel, abounding in generosity, strong as a preacher and faithful as a pastor. The Jackson Boulevard church, where he builded so solidly, is now in most excellent condition under the leadership of Lloyd Darsie. The First church, where he labored just before going to Spokane, Wash., esteems him highly. The Christian Century regrets to have Mr. and Mrs. Allen leave Chicago, where such noble, heroic spirits are so much needed.

The First Christian church in New Orleans, where O. P. Spiegel ministers, raised more than its apportionment for home missions. At prayer meeting April 30 there was one confession and one by letter. Sunday, May 3, there were three confessions and one by letter. The church is building a temporary structure on their new lot and expect to start a Sunday afternoon Sunday school and hold other services there from time to time and thus acquaint the people in that community with the plan of salvation as we understand it. The church is pushing the new lot fund, and as soon as the lot is entirely paid for the new church will be built. Two of the recent additions were Victor W. Kennedy, superintendent of a downtown slum mission, and A. J. Burville, who

has done much work in Australia and England for the Baptists. They are both well recommended, and are pushing their mission work among the more unfortunate classes in this city.

### Christian Melodies.

Fifty Copies of this excellent song book, containing 227 hymns, given as a premium for twenty subscriptions to the Christian Century (new and old) at the special price of \$1 each, or ten new subscriptions at the regular rate (\$1.50 each). Cash value, \$10.

The Christian Century has a personal letter from Bro. J. Hopwood in regard to Virginia Christian College, located at Lynchburg, Va. The managing editor of the Christian Century is familiar with the location and feels confident that the men who are interested in the enterprise are capable to make it a success. Bro. Hopwood and his good wife have had excellent success at Milligan College, Tenn. Under his leadership Milligan College has turned out some of the best men in the ministry of the Disciples of Christ. We welcome every new enterprise looking to the Christian training of our young people. As we view it this will in no way militate against the excellent school conducted by P. C. Williamson in Richmond or the Bible lectureship conducted at the University of Virginia. All good things help other good causes. We shall give our readers a fuller account of Virginia Christian College later. As we have several thousand readers in Virginia we hope our Virginia friends will welcome Virginia Christian College not only with kind words but by sending students to the institution and giving liberally to its endowment.

**Entered Into Life.**—Mrs. Elizabeth Abbott, wife of Lemuel Abbott, West Guthrie, passed to her reward. The funeral sermon was preached by J. T. Ogle of the First Christian church. She was a faithful member of the Christian church and was deeply interested in all good work.

**South Ottumwa, Ia.**—The state secretary visited the S. Ottumwa church Sunday and presented the C. W. B. M. work. As a result an auxiliary of 22 members was organized with Miss Addie Milligan president and Mrs. Laura Matthews secretary. Fourteen subscriptions for the Tidings have already been promised, but both members and Tidings will be increased by their first meeting. This church has but just become self-supporting under the ministrations of Bro. Isaac Elder. All departments of the work are in excellent condition. The Sunday school under Bro. Stice is making a fine record, while Miss Lanham and her helpers have the largest junior society on the state books. There is a bright future before this church, and we rejoice that they have added the C. W. B. M. to their list of industries that they may be thoroughly furnished "unto every good work." Annette Newcomer, State Sec., Iowa.

### If Your Physician

Prescribes a milk diet, for its easy digestibility it will be well to use Borden's Peerless Brand Evaporated Cream to get a rich, deliciously flavored milk food, perfectly sterilized, according to latest sanitary methods. For general household uses. Prepared by Borden's Condensed Milk Co.

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fast daily train, one night to Denver from Chicago and the Central States (only two nights en route from the Atlantic seaboard), leaves Chicago daily 6.30 p. m. Buffet-library cars, drawing-room sleeping cars, dining cars (a la carte service), free chair cars and day coaches through without change.

A second daily train, similarly equipped, leaves Chicago 11.30 p. m. Personally conducted excursions in tourist sleeping cars.

All agents sell tickets via this route.  
Write for particulars to W. E. KNISKERN, Passenger Traffic Manager, C. & N.-W. Ry., Chicago.

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**UNION PACIFIC**  
**OVERLAND**  
WORLD'S PICTORIAL LINE

## CHICAGO DEPARTMENT

The quarterly rally of the Chicago Christian Missionary Society was held last Sunday. Bruce Brown of the North Side church gave a very thoughtful address. The attendance was not as large as usual, owing to the funeral of Mrs. Shotts. She had many friends in the Metropolitan and Jackson Boulevard churches.

**Ashland Avenue.**—We had one of our best days yesterday. Large and appreciative audiences at both morning and evening services. On last Thursday evening Mr. and Mrs. Bowden of Valparaiso, Ind., rendered the "Passion Play" at the Ashland church for the benefit of the church, which netted us about \$45. I witnessed the Passion Play at Oberammergau in 1900 and can truly recommend the rendition of it by Mrs. Bowden to any church. We are to have the Gideons with us on next Sunday evening.

J. F. F.

**Austin.**—Lloyd Newcomer has located in Austin as a physician. For several years Mr. Newcomer has been in Rush Medical college, always preaching on Sundays. He will probably, besides helping in the Austin church, take charge of the work at Moreland. . . . A reading room is kept open each night in connection with the Moreland work. . . . There was one addition by letter and one by confession May 3. . . . Rev. Mr. Antisdall, a missionary of the Baptist church, who was for twelve years in



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CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.  
**CONSUMPTION**

## Ethel Consolidated Mines

PREFERRED STOCK, 75c PER SHARE

Only 150,000 Shares left.

50,000 now offered at 75c, in five equal monthly payments of 20% each. Last 100,000 will be sold at \$1.00 per share or over.

Address all communications to

**GEO. B. McMANAMON,**

1411-46 WILLIAMSON BLDG., CLEVELAND, OHIO

the Congo Free State, and who is a brother-in-law of the president of our board, spoke for our church Sunday morning on his work in Africa. Our people greatly enjoyed it. . . . The members of the board are taking turns in leading the prayer meeting. . . . Prof. Dunkerly and a chorus of 50 voices from the Moreland congregation will render the cantata Ruth in Rehberg hall May 18 and 19.

**Douglas Park.**—Our C. E. society holds a business meeting and social on the second Monday evening in each month. These meetings are well attended and very profitable. The meeting this month is held at the home of Mrs. Waddill, 937 C. Clifton Park avenue. . . . The Ladies' Aid society are entertained on Thursday of this week at the home of Mrs. Bassett at Austin. . . . The pastor is preaching a series of Sunday morning sermons on "The Fundamental Duties of the Christian."

**Englewood.**—The young men's class are to give another of their excellently planned entertainments next Thursday evening. It is to be a high-classed concert given by Gertrude Hammond and her orchestra, assisted by other able talent. The silver collection goes toward the new church building fund pledge, which the class made. On Thursday of last week this same class gave a social and reception to the young people of the church. Their zealotness is further shown by the energy with which they play ball Saturday afternoons. In the Red and Blue contest in the S. S. the Reds are still ahead. The contest is a good-natured rivalry throughout the school, but is most beneficial in the intermediate classes. The home department is growing under Bro. Meek's supervision. . . . Bro. McReynolds united by letter Sunday morning.

E. C. T.

**Jackson Boulevard Church.**—On Thursday evening Prof. Shaw's private pupils, assisted by the choir, Miss Carrie Conley, reader, and Prof. Fischell, violinist, gave a rehearsal at the

## RHEUMATISM

Cured  
Through the Feet  
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Keep your Money until satisfied with benefits you receive. Then send One Dollar.

Magic Foot Drafts, the wonderful Michigan external remedy which has been so successful in curing all kinds of acute and chronic rheumatism, are now being sent all over the world on approval—without one cent in advance. If the sufferer is satisfied with the benefit received, he is expected to send one dollar for them, otherwise no money is asked or accepted.



The Drafts are worn without the least inconvenience, the stocking being protected by the impervious backing. They cure rheumatism in any part, bringing immediate rest and comfort to pain-racked bodies. No other rheumatic cure has ever been successfully sent on approval, but we find the people willing and glad to pay for Magic Foot Drafts, because they do bring relief even after everything else has failed. We have hundreds of letters full of thankfulness from persons who tried Magic Foot Drafts—at first unwillingly—but at the urgent entreaty of cured friends. Take a chance on the testimony of the thousands made well and write for a pair to-day to the MAGIC FOOT DRAFT COMPANY, - R214 Oliver Bldg., Jackson, Mich. When satisfied with benefit received, send One Dollar, but until then send NO money. Write to day—Now.

church. There was a large and appreciative audience, and the entertainment was voted a grand success. . . . Owing to the funeral but nine of our members attended the missionary rally. . . . A large audience gathered in the evening to hear Dr. Susie Rijnhart. She thrilled our hearts with her description of the great needs of Thibet and, we hope, aroused a greater interest in the cause of foreign missions.

**Metropolitan.**—Our hearts are filled with tender sympathy for the bereaved family of our dear "Mother" Shotts, who entered into the full real-



## Consumption Certainly Curable

No Such Word as Hopeless Now—Consumptives May Be of Good Heart and Courage—The Way to Health Is Clear—Here Is a Cure Offered FREE That Has Brought New Strength or Perfect Health to Hundreds, Among Them Congressman Nelson Dingley's Son.

Don't Try to Run Away from Consumption—You Cannot—The Wiser, Safer Plan Is to Stay at Home and Fight It Out—We Offer You Permanent Release, Not Temporary Relief.

Remember There Is No Expense or Obligation Attached to the Offer of FREE Trial Treatment—If Afflicted Write the Company Today.



O. K. BUCKHOUT,  
Chairman Kalamazoo Tuberculosis Remedy Co. (Ltd.), Member of British Tuberculosis Congress; Member of National Association for the Prevention of Consumption.

Consumption not only can be cured, but is being cured every day by Antidotum Tuberculosis. It is a home treatment that exterminates every germ and rebuilds, restrengthens, and revitalizes the entire system. The cures stand as proof. The hundreds Antidotum Tuberculosis has changed from shadows to strong men, from mere wisps of women into plump, full chested maidens and matrons, the new lease of life for the thin, pale, hopeless sufferers in the very shadow of the tomb, form a wall of proof against which there can be no contention. There is hope—unbounded hope—for all. Not false hope or vain delusions, but well grounded belief in the certainty of a cure. Medical science does not stand still. It is advancing always. It is constantly correcting the mistakes and brushing aside the theories of yesterday. Just as certain as that germs are the cause of Consumption is it that the remedy that will kill these germs will cure it. *Cure it, mind you, not relieve it, or lessen its pangs, but rid the system of it for good and all.* That remedy is Antidotum Tuberculosis (a Trial Treatment of which is offered Free to every inquirer), the deadly enemy of the Consumption germ. If it were not all and more than is claimed for it the company could never have won for its chairman Mr. O. K. Buckhout, a member of the National Association for the Prevention of Consumption, of which H. R. H. the Prince of Wales is president, Lord Lister vice president, and His Majesty King Edward of England, honorary president. You know that all this misery, the hollow cough, the blood-spitting, night-sweats, weakness, and wasting away result from colonies of deadly germs that cluster about your vitals and are literally eating away your life. The slightest symptom that tells of the presence of these germs is nature's warning and should be instantly heeded. If you already have consumption, or merely fear that you are contracting the disease; if you have that horrible heritage—a death taint in the blood, which will sooner or later prove its presence—don't put off for a

single day writing to the Kalamazoo Tuberculosis Remedy Co. (Ltd.), 36 B. Main St., Kalamazoo, Michigan, for the FREE Trial Treatment, and the plain and comprehensive literature which they will gladly send you, all charges prepaid. Remember the trial treatment is absolutely FREE. It is your sacred duty to stop the encroachment of this terrible disease before it is too late. As you value life and death, write today.

ization of the Christian's blessed hope of eternal life with Jesus, on Friday, May 8, after a painful illness resulting from an accident suffered several weeks ago. Her life was rich in Christian graces and an inspiration to all with whom she came in contact. She was a valiant defender of righteousness and we thank our Father that her life light has shone across our path and its influence lives with us still. The funeral, conducted by Dr. Scoville, assisted by Bro. Darrel, occurred Sunday afternoon at the Jackson Boulevard church, which was kindly offered for the service.

As a church we have been wonderfully blessed with many distinguished visitors, but at no time have we listened to one greater in life and service than Dr. Susie Rijnhart, who addressed an exceedingly large audience in the institute on Sunday morning. Her beautiful Christian character, radiating from the face, voice and gesture, inspires the reverence and love as due one of God's own women who is true in every relationship of life and devoutly loyal to her Master.

In the evening at Oakley hall we enjoyed another treat in the form of a stereopticon lecture on Japan by Bro. Madden, who has endeared himself to us and our friends by his earnest, consecrated Christian life, and we bid him godspeed in his efforts to save souls for Christ. . . . Under the efficient leadership of Bro. De Loss Smith our various musical departments are enjoying prosperity and are furnishing us with most excellent music at our services. We appreciate all of these blessings and pray that we may grow more worthy of all of God's great goodness as the days go by. D.

Monroe Street.—Our Sunday evening audiences continue to increase. The May breakfast served by the Hyacinth club was a great success. More than 150 were served between the hours of 6:30 and 9 a. m. . . . On last Sunday evening at the close of the sermon there were five baptisms. All were people of mature years. We thank God and press on.

### Another Paper Sees the Point.

Among the creeds recently formulated for our Berkeley professors is this from the Christian Companion, with also the comment of its author, who is the editor of that paper: "I believe the Bible is the inspired and only revealed word of God. I believe that it is authentic, that it is our only guide book, that Christ was born of the Virgin Mary, that the plea of the Disciples for Christian unity is the New Testament plea. I promise to

teach nothing that will in any way throw the slightest doubt on any passage of Scripture in the Bible." If Bro. Van Kirk will do this, we think it is all that anybody could ask of him. Then in the future, if the trustees should find that he has violated this statement, they should ask him to resign, but the matter should not be aired in our papers. We believe that this would settle it, and settle it fairly." The promise included in this formula reminds us of two brethren in Missouri, one of whom drew out of the church because the pastor used the Revised Version of the New Testament, and the other of whom, in defense of the Common version, used the following argument: "I want none of your translations from the Greek or Latin; give me the good old English which the Apostles spoke." One of this class might find a good position on the Christian Companion as assistant editor.—Pacific Christian.

When the Christian Standard first assumed the role of judge and jury, priest and pope, to condemn well-known brethren unheard upon charges of heresy, some of our papers were disposed to say, "Me, too." The Christian Courier first raised its protest against such an un-Christian course. Then the editor of the Christian Evangelist, who has ever stood for Christian liberty, vigorously protested against the unprincipled policy pursued by the Christian Standard toward a brother who advocated the historical method of Bible study. The above quotation makes it plain that the Pacific Christian also sees the point. What a strange anomaly that the paper which, until a decade ago stood for fairness and progress should not only condemn brethren unheard, but should keep up a campaign of prejudice against the literary and historical study of the Bible just as the A. C. Review did years ago against Missionary Societies. Our brethren are gradually seeing the point.

Peter Bilhorn will sing at the Bush Temple of Music, Chicago, next Sunday, and George F. Hall will preach as usual.

Milligan Commencement. — Exercises from May 15 to May 19. Albert Buxton of Norfolk, Va., delivers the baccalaureate sermon Sunday, May 17, and literary address Monday, May 18. Senior class program May 19.

Our edition of the "Literature of All Nations" is limited. When our few copies are gone we will be unable to get more and if you should desire a set then, \$2.50 would hardly secure one. No such offer has ever been made by a reputable newspaper as the one we make to stimulate club-raising. Better act quick!

Preacher Wanted.—The Christian church of Earlington, Ky., is desirous of employing a preacher all of his time. A young married man preferred whose wife can assist in the work. Communicate with H. C. Bourland, Chr., Earlington, Ky.



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## Correspondence

Closed our first week in Mountain  
Grove, Mo., with 28 accessions. Bro.  
Hale is leading our people on to vic-  
tory. A new church is being erected,  
which will be the best in the city.  
Next meeting at Eureka, Kan.—R. A.  
Omer.

Two weeks' meeting, 15 confessions,  
one reclaimed, four by letter or com-  
mendation. Bro. Finis Ideman gave  
us an exceptionally strong presenta-  
tion of the Gospel, and a full house  
met him continuously. Bro. Cowden  
gave an address during the meeting  
and Bro. H. G. Bennett of Carbondale  
visited us.—Will F. Shaw, Charleston,  
Ill.

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about the authors who are conceded to  
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work of these persons. At the same  
time the regular routine of college  
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of those pursuing under-graduate study.  
In brief, there is no difference be-  
tween the summer and all other quar-  
ters of the year in point of organiza-  
tion, but a little broader scope is  
given to the summer quarter as com-  
pared with others, with reference to  
the needs of teachers and pastors.  
The busy teacher or preacher cannot  
well afford to neglect the opportuni-  
ties offered here for furthering his  
efficiency. The preacher especially  
must be a student as well as an ad-  
ministrator. He must be a student for  
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science of sociology is making valuable contributions every year to the understanding of the meaning and life of the church as a social phenomenon which cannot profitably be neglected by the pastor. He should welcome help and light from every source. Here at the University is offered an opportunity to study the problems of pastoral and missionary work in contact with trained specialists.

The fellowship of our own pastors and teachers who come here from year to year from every part of the country is no small consideration. The summer quarter of ten weeks is but an extended convention or assembly of the brethren. All the questions that concern the Disciples as a body are freely discussed in public assemblies and in the personal relationship of the preachers. The Disciples' Divinity House offers courses by Dr. Willett in "Practical Problems among the Disciples" and "The Place of the Disciples among the Religious Forces of To-day," and by Dr. Gates on "The Origin of the Disciples" and "The Historic place and Mission of the Disciples."

The Divinity School of the University offers a wealth of courses in the Old Testament, the New Testament, Church History, Systematic Theology, Homiletics, Sociology and Public Speaking, besides a variety of open lectures by Professors of the University and other American and foreign universities. The special lecturers from other institutions are: Prof. A. V. G. Allen, in church history from the Episcopal Theological Seminary, Cambridge, Mass.; Prof. J. M. English, in homiletics from Newton Theological Institution, and Prof. Geo. Adam Smith, in Old Testament and Comparative Religion, from Scotland. Space would fail to specify all the special attractions to be brought to the university this summer. It is enough to say that the program of valuable features will not fall below former years. Any one who desires a circular of announcements can have one upon application to the undersigned.

Errett Gates.

University of Chicago.

P. S.—The first term of the Summer Quarter opens June 17, and closes July 24. The second term opens July 25, and closes September 3.

#### Berkeley Bible Seminary.

A. C. Smither.

As the supreme object of my visit to San Francisco was in the interest of the Berkeley Bible Seminary it may not be inappropriate for me to set forth to the brethren of the state something of the work that is being accomplished there. I do not enter into a discussion of the orthodoxy of the Dean. The Seminary Board will be able, I think, to attend to that little matter unless perforce the Standard shall take the contract of the institution from their hands and from its mighty stronghold in its character-

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istic ex cathedra manner conduct its seminary affairs. I speak of the work that is being done by Dean Van Kirk in something of detail. For the first term he had a class of seven students two hours a week engaged in a constructive study of the life of Jesus. He had a class of five men students working two hours a week upon a Harmony of the Gospels in Greek. He gave a course on the Teaching of Jesus of two hours a week. In this class there were eleven students. A fourth class of nine students devoting two hours per week studied Old Testament History from the time of Isaiah to the Maccabean Period reading the later prophets, each in his historic setting. Beside this he conducted a class in Hebrew History in the regular University of California course of study. This covered Old Testament history from Genesis to Judges. Two hours per week were given to this and with a total enrollment of seventy-five

university students. He also conducted a Sunday school class averaging twelve persons. In his second term's work prof. Van Kirk had a class of four persons for three hours per week in a Beginner's New Testament Greek class. His class on the Teachings of Jesus was continued through the term. A feature of the second term's work worthy of special mention was a class in the teaching of the Disciples of Christ. Twelve students devoted two hours per week to this class. Campbell's Christian System and Christian Baptism, together with his principles of interpretation and the principles of the current reformation constituted the course of study for this class. Some members of other religious communions were interested members of this class. His university class for the second term numbered 119 and studied the Old Testament from the days of Samuel to the exile. A number of the seminary students took classes in

#### Comparative statement of receipts to the American Christian Missionary society for the first week of the offering:

	1902.	1903.	Gain.
No. churches contributing .....	194	178	16x
No. C. E. S. contributing .....	2	16	14
No. S. S. contributing .....	11	12	1
No. L. A. S. contributing .....		1	1
No. individuals contributing .....	50	37	13x
No. other contributions .....	5	6	1
Am't contributed by churches .....	\$2,726.23	\$2,328.27	\$ 397.96x
Am't contributed by C. E. S. ....	12.00	49.92	37.92
Am't contributed by S. S. ....	29.74	31.61	1.87
Am't contributed by L. A. S. ....		3.00	3.00
Am't contributed by individuals ....	232.25	154.60	77.65x
Am't of annuity .....	6,200.00	1,100.00	5,100.00x
Amt. of interest .....	47.00	93.38	46.29
Am't of other contributions .....	166.16	1.25	164.91x
<b>Total .....</b>	<b>\$9,413.47</b>	<b>\$3,762.03</b>	<b>\$5,651.44</b>

#### xLoss.

The number of churches contributing this year and not last year.....	69
The number of churches contributing a larger amount this year than last .....	62
The churches contributing a smaller amount .....	28
The churches contributing the same amount .....	9

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the regular University of California courses, while others took such courses as Homiletics in the Pacific Theological Seminary (Congregational), which is also located at Berkeley. The complete enrolment of students in the seminary for the year was 15. I understand that this is a very much larger number than attends either the Congregational or Presbyterian Seminaries on this coast, though both institutions are much older and have much larger endowments and more teachers than our seminary. His work as a teacher in Hebrew history which is a regular university class, brought Dean Van Kirk into personal touch with no less than 148 University students during the year. His standing with the university may be judged from the fact that he is enrolled in their catalogues as one of their teachers. The work that he has been able to accomplish there is remarkable. Ought not our brethren everywhere to take a pride in such success? ought they to give any countenance to an effort to overthrow such an institution and destroy its work? What right has an eastern Journal that cannot personally know of the true state of affairs, to pour forth its criticisms upon the seminary, and that, too, upon the statement of men, concerning whom it had an intimation in correspondence then in its hand, that the character of its witnesses was not what it should be?" I wonder what bearing the Golden Rule ought to have in such a case as this? But then some editors do not seem to know the existence of such a teaching of Christ. Brethren, let us stand by our seminary!—In Pacific Christian.

A poor man may be rich in good works.

#### A CRISIS IN MEXICAN MISSIONS.

A. G. Alderman

Monterrey is a city of 80,000 inhabitants. It is the commercial metropolis of Northern Mexico, and the natural gateway to all Mexico. Here the Christian Woman's Board of Missions supports the only church and school of the Disciples of Christ (undenominational) in the Republic, and indeed in all Spanish America from the Rio Grande to Cape Horn. A crisis has been reached in the work of this important mission.

During the past year it has gained more than 300 per cent in numbers and influence. It maintains a free clinic and dispensary for the poor; an eight page weekly newspaper is published; the gospel is preached in three stations; and there is a school of more than 400 children. All the children in the school receive a regular course of instruction in the Bible. More than 150 of them are in the Bible school and all of them are doing the regular work of the Juniors under the Christian Woman's Board of Missions. These children represent all grades of society and all grades of religion. Many of them come from little bamboo huts like that in the picture; others come from middle class houses like that in the background; a few come from the palaces of the rich.

For all this work we have no house of our own. The rented quarters are outgrown, and even if they were large enough, there is little prospect of renewing our lease. The principal building we now occupy is owned by a Catholic general in the Mexican army, and although he is inclined to be liberal, the priests are jealous of our influence, and they have been working

on him. There is no other suitable place available. Shall we turn these children out on the street again? Or will the churches of Christ see that the Woman's Board is supplied with the necessary means to erect a suitable building on the lot just across the street from our present quarters. The Auxiliaries of Texas made the purchase of this excellent site possible. Now who will see that a building is provided?

Is there not among us some wealthy brother or sister who will come forward with a large gift or annuity and make it possible for the Christian Woman's Board of Missions to hold this pass which commands the entrance to the Spanish-speaking world? Who would not like to have a part in building the first church of the Disciples in all this great Republic?

Who is conceded to be the greatest of French writers? What did he write? A biography of the author and an excerpt from the story will be found in "Literature of All Nations." Ten volumes given free to the person who will send us ten yearly subscribers at the special \$1 rate.

This was a glorious day here for home missions. Last year we raised \$63 for home work; to-day we raised \$90. This exceeds our apportionment. When I gather up fragments, I hope to be able to send at least \$100.

C. M. Oliphant, Paris, Ill.

I am glad to write you that our offering yesterday was a banner one. We more than doubled our apportionment by a dollar or two, and I think there is more to come.

E. L. Day, Brazil, Ind.

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